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BRITISH ASSOCIATION for the ADVANCEMENT OF SCIENCE.—THE NEXT ANNUAL MEETING of the Association will be held at NORWICH, commencing on Wednesday, August 19.

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GEOLOGY.

UNIVERSITY COLLEGE, LONDON.—Prof. J. MORRIS, F.G.S., will give a COURSE of TEN LECTURES on WEDNESDAYS, from 6.30 to 7.30 p.m., commencing on January 15. Fee for the Course, 15s.
Prof. Morris has also begun a Course of Twenty-five to Thirty Lectures on Tuesdays and Thursdays, from 4.15 to 5.15 p.m. Fee, 2s. JOHN ROBSON, B.A., Secretary to the Council. January 15, 1868.

GEOLOGY.—KING'S COLLEGE, LONDON.—Prof. TENNANT, F.G.S., will COMMENCE a Course of LECTURES on GEOLOGY, on FRIDAY, Jan. 24, at 9 A.M. They will be continued on each succeeding Wednesday and Friday at the same hour. A shorter Course will be given on Thursday Evenings, from 8 to 9. First Lecture, Jan. 23; Text-Book, Lyell's Elements of Geology. Prof. Tennant accompanies his Students to the Public Museums and to places of geological interest in the country. R. W. JELF, D.D., Principal.

UNIVERSITY OF EDINBURGH.—SHAW FELLOWSHIP IN MENTAL PHILOSOPHY. CANDIDATES for this Fellowship, which is in the Patronage of the Senatus Academicus of the University of Edinburgh, will be Examined in the College on the 25th, 26th, and 30th of December, 1868. The Examination will commence on each day at 10 o'clock.

The Fellowship is of the annual value of about 160*l.*, and tenable for five years. It is open to Graduates in Arts of any of the four Scottish Universities, of not more than five years' standing at the time of the competition. The Subjects of Examination are—Logic, Metaphysics, including Psychology, Moral Philosophy, and the History of Philosophy.
The Regulations regarding the tenure of the Fellowship and the General Provisions of the Deed will be found in the *Edinburgh University Calendar* for 1868-69, which will be published in May. Candidates must give in their names to the "Dean of the Faculty of Arts, University, Edinburgh," on or before the 2nd of November, 1868.

JOHN WILSON, Secretary to Senatus Academicus. January, 1868.

ROYAL ACADEMY OF ARTS.—GEORGE GILBERT SCOTT, Esq., R.A., will deliver THREE LECTURES on ARTS and ARCHITECTURE, on THURSDAY, the 23rd and 30th of January, and the 6th of February. The Lectures commence each evening at Eight o'clock precisely. JOHN PRESOTT KNIGHT, R.A., Sec.

SOCIETY OF ARTS.—A Course of FOUR Lectures on "ON FOOD," by Dr. LETHBY, Medical Officer of Health, and Food Analyst in the City of London, will commence on MONDAY Evening, the 20th instant, and be continued each succeeding Monday Evening at Eight o'clock. The Programme embraces the Chemical Composition, the Digestibility of Food, the Principles of Preservation, Preparation, and Culinary Treatment of Food, and Auditions. Members are entitled to attend, and to admit two friends each. P. LE NEVE FOSTER, Secretary. Society's House, John-street, Adelphi, London, W.C. January 16, 1868.

SOCIETY OF ARTS.—TECHNICAL EDUCATION.—A CONFERENCE on this subject will be held at the House of the Society of Arts, on THURSDAY and FRIDAY, the 23rd and 24th of January. The Chair will be taken each day, at 12 o'clock precisely, by W. HAWES, Esq. F.G.S., Chairman of the Council. Persons desirous of attending may obtain Tickets of Admission on application to the Secretary of the Society of Arts. By Order of the Council. P. LE NEVE FOSTER, Secretary. John-street, Adelphi, London, W.C. Jan. 16, 1868.

JUNIOR ATHENÆUM.—NOTICE IS HEREBY GIVEN, that an EXTRAORDINARY GENERAL MEETING of the Members will be held in the Club House, on TUESDAY, the 28th of January, at Three o'clock p.m. for the purpose of Nominating a new Committee, according to Rule 15, of amending the Rules, and of receiving a Report from the present Committee recommending the purchase of freehold premises, now for sale, for the future Club-house.

By order of the Committee, GEORGE R. WRIGHT, F.S.A., Secretary. 29, King-street, St. James's-square.

ROYAL SCHOOL OF MINES, Jermyn-street.—Dr. FRANKLAND, F.R.S., will COMMENCE a Course of THREE LECTURES on ORGANIC CHEMISTRY, on MONDAY, January 20, at Ten o'clock. Fee for the Course, 3*l.*; to those who have attended the previous Course, 2*l.* TRENHAM REEKS, Registrar.

VICTORIA INSTITUTE or PHILOSOPHICAL INSTITUTE OF GREAT BRITAIN.—Paper to be read on MONDAY EVENING, January 20th, at Eight o'clock, by Rev. J. H. THOMBS, "On the Antiquity of Civilization." P. LE NEVE FOSTER, Sec. 8, Conduit-street, Regent-street.

MUSICAL UNION.—The DIRECTOR will RETURN THIS WEEK from the Continent. Members declining Subscriptions, 1868, to notify the same before the 1st of March by letter to J. ELLIS, 19, Hanover-square, Paris, Jan. 14.

OWENS COLLEGE, MANCHESTER.—ENGINEERING PROFESSORSHIP. The time for receiving Applications from Candidates has been extended (by request) to the 25th of January, 1868. J. G. GREENWOOD, Principal. J. HOLME NICHOLSON, Registrar.

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RAWDON HOUSE, East End, Fortis Green, Finchley.—THE PUPILS of this Establishment will RE-ASSEMBLE on MONDAY, Jan. 27. HELEN TAYLOR.

BRADFIELD.—ST. ANDREW'S COLLEGE, BRADFIELD, near READING. For information apply to the Principal of the College, or to the Honorary Secretary, J. H. PATTERSON, Esq., at his Chambers, 1, Elm-court, Middle Temple, London.

BEDFORD COLLEGE, 48 and 49, BEDFORD SQUARE. LENT TERM will begin on THURSDAY, January 23, 1868. Prospectuses may be had at the College. JANE MARTINEAU, Hon. Sec.

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Londonderry, 11th January, 1868.

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LITERATURE

Spiritual Wives. By William Hepworth Dixon. With a Portrait of the Author. 2 vols. (Hurst & Blackett.)

OUR duty to a work by the author of 'New America' is sufficiently discharged by the announcement of its publication, and the presentation of a few extracts which may enable the reader to judge it for himself.

PREFACE.

"The subject opened in these pages is so far new, that scarcely any of the facts are to be found in books. Man in his higher phase has hardly come within the grasp of science, and the histories which shall illustrate his spiritual passions have yet to be compiled. One chapter, in one such history, is diffidently offered in the present work. I have collected my facts in distant places; in the Baltic provinces, in the West of England, on the shores of Lake Ontario, in the New England cities. In every case I have seen the people and the places for myself. The names of many persons who have helped me will appear in the text: there are others of whom I would gladly speak, but may not. The strange paper by Prof. Sachs, which I give in the original, as the chief evidence used against Archdeacon Ebel in the great trials here recounted, was sealed up by order of the Royal Court of Berlin, as a document affecting persons of high rank. How that paper came into my hands, I must not say; it is authentic and complete; for that I pledge my word; and if either the authenticity or the completeness of this paper shall come to be challenged by any one having the right to do so, I may then be in a position to require, and obtain, permission to tell the story of how it appears in these pages."

REVIVAL MOVEMENTS.

"It has not, I think, been noticed by any writer that three of the most singular movements in the churches of our generation seem to have been connected, more or less closely, with the state of mind produced by revivals; one in Germany, one in England, and one in the United States; movements which resulted, among other things, in the establishment of three singular societies—the congregation of Pietists, vulgarly called the Mucker, at Königsberg, the brotherhood of Princeites at Spaxton, and the Bible Communists at Oneida Creek. These three movements, which have a great deal in common, began, without concert, in distant parts of the world, under separate church rules, and in widely different social circumstances. The first movement was in Ost Prussia; the second in England; the third, and most important, in Massachusetts and New York. They had these chief things in common; they began in colleges, they affected the form of family life, and they were carried on by clergymen; each movement in a place of learning and of theological study; that in Germany at the Luther-Kirch of Königsberg, that in England at St. David's College, that in the United States at Yale College. These movements began to attract public notice much about the same time; for Archdeacon Ebel, the chief founder of Muckerism, announced the year 1836 as the opening year of the personal reign of Christ; in that year the Rev. Henry James Prince became a student of divinity, founded the order of Lampeter Brethren, and received his pretended gift of the Holy Ghost; and Father Noyes published the famous paper known as the Battle Axe Letter. These three divines, one Lutheran, one Anglican, one Congregational, began their work in perfect igno-

rance of each other. Ebel is now dead: but I have reason to believe that when he proposed his theory in the Luther church in his native city, he had never heard the name of either Brother Prince or of Father Noyes. I can answer for the other two; until a few months ago, Noyes had never heard of Ebel, and Prince had never heard of Noyes. Each movement was regarded by its votaries as the most perfect fruit of the revival spirit. In truth, the change which came upon the saints from their close experience of revival passion, was regarded by themselves as in some degree miraculous; equal in divine significance to a new creation of the world. When the storm had gone by, and the chaff had been swept away, it was seen in each country that a precious remnant had been tried and saved—brought into the fold of God, and freed for ever from the consciousness of sin. These heirs of clay had been made the children of light. In His elected ones the old Adam of the flesh was dead; a new Adam, perfect in the spirit, had been born. These fruits of the revival seem to have been equally received by the countesses who knelt at the feet of Ebel in Ost Prussia, by the dowagers and country gentlemen who swelled the ranks of Prince in Sussex and Somerset, by the craftsmen who followed Noyes and Sheldon in Massachusetts and New York. They who had been called by the Lamb, no longer dwelt on the earth, subject to its laws and canons; they were no longer amenable to pain, disease, and death. They had risen into a sphere of gospel liberty and gospel light. A new earth and a new heaven had been created around them, in which they lived and moved by a new law. To some of them the decrees of courts and councils were as nothing; property was nothing, marriage was nothing—mere rags and shreds of a world that had passed away. To all of them a new light had been given on the subject of spirit-brides; the higher relation of woman to man in the new kingdom of heaven."

THEORY OF SPIRITUAL WIVES.

"The higher theory of Spiritual wives may be stated in a few words. The common notion of a legal union between man and woman is an act of pairing for life. At the altar we promise to take each other for good and ill, for better and worse, engaging before the world to dwell together, cleaving one to the other, and to none else, until death shall part us. What do we mean by these large words? That we take each other for life and for life only? That the bargain made in time is only good for time? That the affections, and the ties which bind them, cease with the grave? In short, do we mean that marriage is a temporary bond which has no part in our eternal life? This is the usual teaching of the schools; and in all those countries where the Church still reigns and rules this view of the marriage vow is never impeached by adverse decisions in a court of law. The vow is for life, and for the whole of life. If it lasts until the grave, it ends with the grave. The Latin maxim is, Once married, always married. 'What God has bound let no man put asunder,' says the Western Church. The husband shall be to his wife, the wife shall be to her husband only, until death shall break the seal and tear the record. So far runs the contract, and no farther. Death only makes men free. Now, this theory of a marriage vow being good for life—and only for life—is more than simply unsatisfactory to men and women of a certain type of mind; it is absolutely repulsive. Husbands who care nothing for their wives, wives who care little for their husbands, may learn to bear it. When there is no rich estate of love, no subtle yearning, no blended life,

between the two sexes, they can look forward to the grave as to an end of their wedded bonds, if not with ardour, yet still without agony of soul. But then, as the mystics say, in such a case, there has been no true marriage, either first or last. Such unions, they allege, are only partnerships in business and estate. Two properties, perhaps, have been made one; two family lines may have run into one stream; a dull and legal act having been solemnized with religious forms, and beautified by orange-blossoms and bridal benedictions. Such an affair of trade, it is alleged, may end most fitly with the hearse and shroud. But when a marriage of true hearts has been blessed throughout by love, as well as by the priest; when two young souls have grown one in feeling, in desire, in aspirations; then, the thought of husband or wife ever ceasing to hold that dear relation to the other, is hardly to be borne. The spirit kicks against that doctrine of a life apart, even when the promise is that it shall be passed in a brighter and better world. Love, wanting no brighter world, refuses to admit the thought of a separated life. To true mates marriage is not for the time now only, but for the time to come. Carnal ideas have no dominion in the sphere of love. Once bound to each other, true mates desire to be always bound. Love seeks no change; and why, if love is eternal, should the union which makes it visible end with the greater sleep? Men, it is alleged, who have found their mates on earth can never fall back into such a view. To their eyes wedlock is a covenant of soul with soul, made for all worlds in which there is conscious life; for the heavens above no less than to the earth below."

BROTHER PRINCE.

"Prince was born at Bath, in the year of wonder, 1811, the season of the great comet—a thing which his admirers do not seem to have noted, since they would hardly have failed to draw strange morals from such a fact. As a boy, he lived with his mother and sister, gentle-folks who had once seen better days, and who then let lodgings in that city of dowagers, invalids, and preachers. They lived in Widcombe Crescent, Number five; their chief, if not only tenant, being Martha Freeman, a maiden lady of very uncertain age. Martha had money. The daughter of a West Indian planter, she had come from abroad to reside in Bath, on account of her feeble health and declining years, and had taken up her abode in the house of Mrs. Prince, a widow with a brood of boys and girls about her. Martha was a pious woman; a Roman Catholic by birth. Prince was an ailing child, with a very bad stomach, and digestive organs always out of play. Like many other ailing children, he was very much open to religious comfort; delighting in going to church, in reading the Bible, and in saying his prayers. As he now sees and says, he was perfect in the Gospel, even as a child, and before the work of grace had begun in his soul. In these pious exercises he was very much urged and helped by the elderly maiden lady who had come to lodge in his mother's house. 'You will not wonder at his love for Martha,' said Brother Thomas to me, 'when I tell you that he owed his conversion to her—that she was the means of bringing him to God.' ** In truth, the action of this youth on the old maid, of this old maid on the young man, had been strange and strong. She had made him a Christian; he had made her an Anglican. While she had been drawing him into grace, he had been sapping in her the foundations of her early faith. Each had converted the other. To complete the string of contradictions, he had begun, while still regarding her as his

spiritual mother, to look on her as a future wife. She was old enough to have been his mother in the flesh. 'You must not think of Brother Prince,' said Sister Ellen to me, 'as courting and marrying in the usual way; both his wives have been older than himself: Martha was an old woman when he took her.' In fact, he seems never to have thought of Martha as another man would have been sure to think of a lady whom he proposed to make his wife. He dreamt of her only as a bride of the Spirit, as that sister and spouse about whom he had read so much."

INSIDE THE ABODE OF LOVE.

"Thomas left the room. In a minute he returned to offer me food—a cup of coffee, a biscuit, a glass of wine. Being fresh from my early meal and cigar, I was declining his offer with thanks, when something in his way of pressing his little courtesy upon me struck me as like the manner of an Arab sheikh, who offers you bread and salt, not simply as food but as a sign of peace. 'Let it be a glass of wine.' A woman brought in a tray with biscuits and two decanters; one full of a good dry sherry, the other of a sweet new port; which she laid down on a table, and, bidding me help myself, went out. For half an hour I was left alone with these two bottles in the church. Yes; in the church; lounging on a red sofa, near a bright fire, in the coloured light of high lancet windows, filled with rich stained glass; soft cushions beneath my feet; a billiard-table on my right hand; church furniture in oak and brass about me; and above my head the sacred symbol of the Lamb and the Dove, flanked and supported by a rack of billiard-cues. This room, I knew, was that in which the Great Manifestation had taken place; that mystic rite through which living flesh is said to have been reconciled to God. Lovely to the eye, calming to the heart, this chamber was, and is. The stained-glass windows shut it in completely from the world, allowing nothing less ethereal than the light of day to penetrate these walls. A rich red Persian carpet covered the floor, in contrast with the dark-brown oaken roof. Red curtains draped the windows, the glass in which was painted with a mystical device; a lamb, a lion, and a dove—the lion standing on a bed of roses, with a banner on which these words are inscribed, 'Oh, Hail, Holy Love!' The chimney-piece was a fine oak frame of Gothic work, let in with mirrors. A harp stood in one corner of the room; a large eutepoon in another. A few books lay on the tables, not much used,—Young's 'Night Thoughts,' a 'Turner Gallery,' Wordsworth's 'Greece,' and two or three more. Low bookcases ran round the walls, filled with religious volumes. Ivory balls lay on the green baize as if the Sisters had been recently at play. The whole room had in it a hush and splendour which affected the imagination with a kind of awe. How could I help thinking, as I sat alone, of that mystic drama in which Brother Prince had played the part of hero, 'Madonna' Paterson the part of heroine?"

SISTER ZOE.

"The lady whom I afterwards came to know as Sister Zoe was one of those rare feminine creatures who lash poets into song, who drive artists to despair, and cause common mortals to risk their souls for love. You saw, in time, that the woman was young, and lithe, and dressed in the purest taste; but you could not see all this at once; for when you came, by a quick turn of the passage, into her presence, you saw nothing about her save only the whiteness of her brow, the marble-like composure of her face, the wondrous light of her big blue eyes. She sat there, nestling by the side of Prince; in a robe of white stuff, with violet

tags and drops; the tiny streaks of colour throwing out into relief, as it were, the creamy paleness of her cheek. But for the beaming light in her eye, Guercino might have painted such a girl for one of his rapt and mourning angels. A high brow, an oval face, a small mouth and chin, a brown head of hair, pearl-like teeth, and those lustrous orbs! In fact, I do not know that I have ever seen a face more full of high, serene, and happy thought; and yet, while gazing on her folded hands and saintly brows, some instinct in my blood compelled me, much against my will, to think of her in connexion with that scene which had taken place in the adjoining church; that daring rite, the strangest mystery, perhaps the darkest iniquity of these latter days; through which Prince asserts, and Thomas testifies, that God has reconciled living flesh unto Himself, and introduced His final dispensation on the earth. Of the other two ladies I shall say no more than that Sister Sarah is young and tall, and that Sister Ellen is about fifty-five years old. By what names these ladies had been known in the world I could not learn. * * Once, when Sister Zoe was lifting up her voice to address me, as all the Sisters had done in turn, I asked by what name I should speak to her. 'Zoe,' she replied. Now, it chanced, some time ago, that I had learned from another source the family name of the young lady who had been made the heroine of that mysterious rite in the Abode of Love, through which living flesh is said to have been reconciled and saved. That family name was Paterson; and I should have liked to hear whether Sister Zoe and 'Madonna' Paterson were one. 'But think,' I urged; 'I am a layman and a stranger; how can I use these sweet, familiar names?'—'Pray do so,' answered Zoe; 'it is very nice.'—'No doubt; if I were here a month; meantime it would be easier for me to call you Miss——.'—'Call me Zoe,' she answered with a patient smile, 'Zoe; nothing but Zoe.'"

THE NORTHERN VENICE.

"Königsberg has been called the Venice of the North—a name not only wide of the mark, but far wider from the mark than is usual in such comparisons. In fact, it is absurd. Venice is a city of gold and marble, of domes, and palaces, and campaniles; a city which is warm in tone and high in colour; a city washed by the sea; a city glowing in a southern sun by day, and gleaming under southern stars by night. Königsberg lies in a realm of mist, through which, for half the year at least, neither sun nor star can pierce. 'Eight months of mud, four months of moths,' was a neat description given to me of the climate of Ost Preussen by one who knew it only too well. The city stands on the banks of a stream—the Pregel—which soaks and slips into the place by two main channels, winding and widening into breadths and marshes of frozen sea. When it is not river it is pond. One-sixth of the whole city, within the walls, is water; the surface of which is covered with broken and floating ice for nearly half the year. Much snow comes down, and the warmer air from the Baltic melts this snow into slush. 'In Königsberg,' said a friendly native, 'we have our seven winters. First we have rain and hail; then we have snow and mud; next we have sleet and slush; this brings us to our comfortable midwinter, when the mercury sinks to forty degrees of frost; the country gets open, and we can sledge from the Lang Gasse to Pillau by the firm ice of the Frische Hafl.' In these bright days of winter-frost the city is seen at its best. The streets are free from mud, the quays are silent, and the ships are locked in ice. A layer of frozen snow lies thick on the

ground, over which the sledges glide with their muffled drivers and their silvery bells. At night the stars come out—the faint and frosted stars of a northern zone. In their red light, as in that of the moon, the Gothic spires and towers of the city gain a touch of beauty; but the beauty is not that of the luminous and artistic city on the sea."

TOWN AND GOWN.

"In the Amber City, as in every other University, from Oxford to Moscow, there is a latent feud between town and gown; less hot here, perhaps, than in most places; still warm enough; hatred on one side, scorn on the other: just that sort of feeling which opens out most freely into tiff and strife. In Königsberg, this feud is not merely a war of youth against years, of class against class, as in Oxford and Cambridge, but of science against commerce, of Liberalism against Conservatism. The students of Königsberg represent the new German ideas, while the citizens represent, more or less closely, the old Prussian spirit. The students laugh at the town-folk, as a bony, stupid, slavish people, who know nothing about art and philosophy, who care for little beyond toiling for their daily mess, and fighting for their king. What is seen among ourselves in Oxford, is here found existing in reverse. With us, learning is mostly feudal, commerce mostly liberal; in Königsberg, learning is mostly radical, while commerce is very often feudal. Here the University is far more democratic than the city. Each section of this society has a tale of scorn which it tells against the other. Here, under his portico in the Altstadt, you will hear from some Herr Professor, in the midst of gibes and sneers, that when Graf von Bismarck, in the summer of last year, made his great appeal to the country, giving every lout in the province a vote, the rabble of Ost Preussen refused to accept his gift, on the ground that they had never had votes under their good old kings. On being told by the Prefect that their lord desired them to make use of these votes, and send some one, possessing their confidence, to speak for them in the Parliament at Berlin, they wrote the King's name on their balloting papers, and then tossed them into the box. On being further told by the Prefect that they could not vote for the King, since His Majesty was not a candidate for election in their city, they asked for fresh papers, and wrote on them the Crown Prince's name. Nobody, you will be assured under the portico, could induce these loyal people to put their trust in a common man. Under the smoky roof of Wolff's Wine-stube in the Lang Gasse—the high street of traffic—you will see how quickly the tables can be turned against these jesters. There you would hear of Jewish students who in the bad old days were ready to give up Moses and the synagogue for a Professor's chair; to change their names, and to deny their circumcision, for three hundred thalers a year. The need for these acts of sacrifice has been done away; but the old sentiment remains in part. When a burgher is vexed, you may still hear him describe a Jew—most of all a reformed Jew—as a rascal, only a little less vile than a Pole. Pious people in Germany usually speak of students as sons of Belial; as young men who mock at loyalty and disparage valour, and whose Satanic creed may be summed up in their own scandalous motto: No King and no God."

SERAPHIM KISSES.

"The fun grew fast and fierce. To every cry from within the Junker Hof these madcaps answered by derisive shouts. When the believers sighed, they groaned; when the sinners sobbed, they yelled and screamed. One noisy fellow got upon the stairs, from which he passed

the word of command to his companions in the street. The reverend doctor has a searching voice; his louder tones could be heard through the double windows; and when in his eloquent fury he cried out, 'Christus kommt!' they cheered him with a loud ironical roar of 'Christus hoch! Christus hoch!' Nor was this rudeness on the part of these young men the worst. Bent on yet rougher mischief, gangs of students formed into close files, and began their game of wedging through the crowd; hustling the men, chaffing the women; trampling on people's feet and dragging off their clothes. The night was cold, the street was wet. The crowd swayed to and fro, stamping, chafing, passionate; and when it was seen that no more persons could find room within the walls, the whole body of students who had been left outside began to join their fellows in rushing and pushing, in screeching and yelling. They tore a way into the dense masses of people; bonneting the men, pulling the women about. Girls who were pretty they caught and kissed, crying, 'Seraphim kisses! Seraphim kisses!' Those women who could get away ran home; but many of the insulted creatures could not free themselves from the crowd. The men who had come with them to the meeting either fought with their tormentors or struggled to carry them away. Still, the young men pushed in and out of the crowd, crying, 'Give me a kiss; a Seraphim kiss; only a Seraphim kiss!'

STUDENT LIFE IN KÖNIGSBERG.

"The life of a student of divinity was in those times hard enough; for the students were drawn as a rule from the humbler ranks; from the homes of small farmers, citizens and tradesmen; and most of them had to go through their course on incomes of ten or twelve pounds a year. A lad paid eighteen pence a week for his room; he got his dinner at the free-table of his college (which our friends here call the Convicts' table); he borrowed such books as he might need; and he procured from the professor a remission of his fees. The chief expenditure was in beer. Nearly all German students range themselves into clubs, or sets, which meet in the evening two or three times a week, to talk politics, to chop logic, to smoke pipes, and to drink small beer. This beer is cheap; but then the thirst for it is great; since a learned man, engaged in either singing a patriotic song or demonstrating the subjectivity of matter, requires not less in the course of a long evening than a dozen pints. Ebel, a student in theology, would have to take his place in one of the poorest of these college clubs. This was not a thing to gail him. He knew his place, and kept it, until a chance should come in his way to rise. What moved his soul, was to find how many of his fellow-students, youths who were going into the church, laughed at his prayers, and made a burlesque of the Bible. Even in the higher forms of divinity he met with men who placed the Critique of Pure Reason high above the Word of God."

FEMALE CONFESSORS.

"Most of the young men submitted their ways to the guidance of these female ministers, though the clergy stood out warmly for their own small vices. Luther is said to have loved his pipe, his glass, and his stove; indeed, the most riotous of burschen ditties, laughing at the man who loves not woman, wine, and song, as a dull fellow who will live a fool his whole life long, is popularly ascribed to him and called by his name. Now, Luther's name is a tower of strength in Prussia; nowhere stronger than in Königsberg, and in the Altstadt church, under the altar of which the dust of his first-born son was laid. Diestel appealed from the three ladies to Luther; but the three ladies

would not bow to Luther in the matter of pipe, and stove, and glass. The rev. gentleman did not want to smoke; he disliked the perfume of tobacco, and had never lit a pipe in his life; but he was fond of snuff, which was then the fashionable vice. He dabbed it about his coat, he dusted it over his frills and cuffs; the stains of it lay upon his lips, the smell of it was upon his breath. Snuff made him an unpleasant object to see, still more to salute with a holy kiss. Fräulein von Derschau, the young lady who had charge of him, bade him explain and amend his conduct, which he did with a bluff kind of humour. Diestel said he took a pinch as an act of penance. In his normal state, he was apt to grow proud of himself and of his office in the church; to fancy himself better than the rest of mankind; and to indulge in dreams of his high calling in the Apocalypse. A pinch of snuff made him mortal. When he pressed the box, a sense of his natural weakness came upon him; when he sneezed, his soul felt bowed and humbled to the dust. Fräulein von Derschau scolded him for his filthy ways; he promised to reform; and as he went home down the Lang Gasse bought a fresh supply of his darling herb."

THE COUNTESS IDA.

"In those days the highest person in Ost Preussen society was von Auerwald, Ober-Präsident of the province. * * * Ida, his third daughter, a peerless beauty, of nervous temperament and delicate frame, exceedingly sensitive to sounds and scents, to changes in the weather, and to moral appeals, had been followed by all the young nobles of Ost Preussen, until the lovely girl had given her love away to the young and handsome Graf von der Gröben, a man of large estates and of very high blood, with whom she lived in the perfect bliss of wedded life, until the great uprising of her country against the French took place. That patriotic rising had wrecked her peace. Königsberg boasts, and truly, that she sent the first volunteers into the field against Napoleon. Ida, living in the centre of these great passions, was glad to send her husband, like all her kinsmen, into the service of her native land. On the field of Lützen, in the first great battle of the war, he fell, leaving his beautiful wife with a great fortune, a small family, and a broken heart. To this fair widow no one had been able to whisper peace. Three years had passed since she had sent her hero forth to die, and in all that time she had not been herself for a single day. Nothing remained of her except the beauty of her face. Her father had done his best. The family of her dead husband had tried their skill. She had listened to their words with a dull ear, and obeyed their counsels with a weary foot. In vain she had gone back to the Schloss; in vain she had striven to appear in society; in vain she had battled with her nerves and struggled to repress her tears. From all these trials she had turned back to her dark home in Silesia: to the place which had become sacred to her heart from the remembrance of her married joy and her fatal loss. There she could resign herself to grief; for there she stood alone by the dead. Her father had given up the fond hope of ever again seeing his darling child in her old light moods, when he suddenly heard from Silesia that a religious man had come to her country-house, who seemed to have power upon her spirit; which power he was using with great success to rouse her energies, and restore her to health and life. This news inspired the Ober-Präsident and his family with joy. After a few months had passed, the Countess Ida returned to Königsberg, with Ebel and Schönherr in her train. The cure effected in her case was perfect.

Instead of the melancholy and fantastic countess, over whom her family had mourned since the terrible day of Lützen, she appeared among them now in her old habit—tender, soft, serene, and almost gay. The poetic selfishness of grief had passed away. All that she had been to her father in old times she became again, with a grave gentleness, that flung about her a charm which every one could feel and no one could describe. Ebel seemed to have enchanted her."

EBEL'S THREE WIVES.

"Widow, wife, and virgin are said to have formed one spiritual household, and to have recognized, each in the other, a good woman, filling her proper place in the world and in the church. They are described as having felt towards each other a peculiar love and tenderness. They considered themselves as three sisters in the Lord, who had been united, through the Archdeacon, in a holy bond. Ebel is said to have described his relation to these three young ladies in the following way:—The Countess Ida was his first wife, as representing to him the principle of Light (Licht-natur): Emilie von Schrötter was his second wife, as representing to him the principle of Darkness (Finsterniss-natur): Frau Ebel was his third wife, as representing to him the principle of Union (Umfassung). In this triple marriage of the Archdeacon, the simple Frau was to act as the legal point of contact. In her, and through her, Countess Ida and Fräulein Emilie professed to have entered on their mystic union with her husband. Ida, as the wife who represented Light, had every reason to regard herself as playing the high part of Apocalyptic Bride. Frau Ebel, a young woman of no high rank and spirit, appears to have been kept by her noble sisters very much in the kitchen and the still-room—places in which she seems to have felt herself more at home than in the confessional and the chapter-house. In the great trials which ensued her name was never whispered. No one spoke of her wrongs, and she certainly never complained to the world. In the denary she was regarded as a kind of magnetic wire laid down between the Archdeacon and his high-born spiritual wives. Countess Ida and Fräulein Emilie ruled the church, with the help of Gräfin von Kanitz; but in the august assembly of female saints the voice of this humble Frau was never heard. Nothing in her conduct ever caused the Countess Ida to become jealous of the Archdeacon's lawful wife."

Historical Memorials of Westminster Abbey.

By Arthur Penrhyn Stanley, D.D. (Murray.)

THE Dean of Westminster has bespoken a thankful audience for his account of the church over which he presides, and will receive the gratitude of readers who care for this resting-place of famous dead. His book will be accepted as the book of reference for the historical portion of all that relates to the Abbey. "The re-arrangement of already existing materials," which are the Dean's modest words describing his work, should be extended to mean the infusion of matter from recondite and heretofore imperfectly accessible sources, such as the Abbey archives, which are undergoing thorough examination by Mr. Burt. These extend back to the charters of the Saxon kings; also the Chapter-books, which, with two breaks, reach from 1542 to our time; and the Burial-registers, which are complete only from 1606.

The text is divided into sections, referring to the foundation, coronations, royal tombs, monuments for the more important dead, the Ante and Post Reformation histories of the

Abbey, with accounts of the Coronation Stone, the supposed grave of the Confessor, burials, vaults, and other details. As to the foundation, take this description of Edward the Confessor, to whom the Dean, who is a capital portrait-painter, turns:—

"His appearance was such as no one could forget. It was almost that of an Albino. His full-flushed rose-red cheeks strangely contrasted with the milky whiteness of his waving hair and beard. His eyes were always fixed on the ground. There was a sort of magical charm in his thin white hands and his long transparent fingers, which not unnaturally led to the belief that there resided in them a healing power of stroking away the diseases of his subjects. His manners presented a singular mixture of gravity and levity. Unusually affable and gentle, so as to make even a refusal look like an acceptance, he burst forth at times into a fury which showed that the old Berserker rage was not dead within him. 'By God and His mother, I will give you just another turn if ever it come in my way!' was the utterance of what was thought by his biographers a very mild expression of his noble indignation against a peasant who interfered with the pleasures of his chase. Austere as were his habits—old even as a child—he startled his courtiers sometimes by peals of boisterous laughter, for which they or he could only account by some curious vision which had passed across his mind without their knowledge. His time was almost equally divided between devotional exercises and hunting. He would spend hours in church, and then, days together, in hawking and cheering on his hounds. There was a recklessness and hardness in his behaviour towards those to whom he was most bound. He was harsh to his mother. His strange alienation from his wife, even in that fantastic age, was thought extremely questionable. His good faith was not unimpeachable. 'There was nothing,' it was said, 'that he could not promise from the exigency of the time.' He pledged his faith on both sides, and confirmed by oath everything that was demanded of him."

There is an apt story of this king in Roger de Hoveden's 'Annals,' 1066. The queen and Earl Harold, knowing the ways of this queer ruler, had got together certain moneys; "four pennies from every hide of land throughout England, in order to the clothing of the army and royal servants." On a certain day, the earl and queen took him to the Treasury at Westminster to see this cash; and Edward, in whom one suspects something of keener sense than his biographers observe, saw, or said he saw, the Devil seated upon the casks which held the gold, and demanded of the fiend, "What dost thou here?" Whereupon the Devil made answer, "I am keeping guard over my money."—Upon this, the King cried, "I conjure thee, by the Father, the Son and the Holy Ghost, to tell me how it is that this money is thine?" The Devil replied, "Because it has been unjustly obtained out of the substance of the poor." During all this, those who attended the King saw no one, and were astonished at hearing them talk, but seeing no one except the King, who afterwards said to them—taking the Devil's word for it,—“Give back this money to those from whom it was taken,” which was done, to the disgust of the then Chancellor of the Exchequer.

In speaking of the edifice constructed at Westminster by this ill-omened king of the Anglo-Saxons, Dr. Stanley surely errs in describing its English contemporary buildings as “humble wooden churches and wattled tenements of the Saxon period,” and apparently supposes the “dull and stagnant minds of our Anglo-Saxon ancestors” were overcome by the splendour of that “Norman” edifice which Edward built. In the first case, the Confessor's church was not so much “Norman” as Romanesque; of a type illustrated by the magnificent Cathedral at Tournay, which, being dedicated

in 1060, and in a country with which our ancestors had full intercourse, could hardly have been so much unknown to them as not to prepare their intellects for seeing the Confessor's Abbey.

With regard to the burial of the body of Queen Eleanor of Castile, wife of Edward the First, we have but a scant account, and, what will surprise antiquaries, no ascription of her statue, the choicest in the abbey, to Torel, the ablest sculptor of that time in England. The tomb-effigy of Henry the Third is rightly given to Torel; it is not a portrait, but, as Mr. Burges acutely observed, and confirmed by description in the accounts of the executors of Queen Eleanor, “the statue of a king,” being, doubtless, the ideal representation of such a monarch as Henry. The effigy of Queen Eleanor was unquestionably ideal; these figures were made by the same artist, and, it may be, at the same time; for a record in the Issue Roll of the seventeenth of Edward the First refers to works done by Hugh of Kendal, “in the burial-place of the Abbot of Westminster, where the statues of King Henry and Queen Eleanor are being made.” It is possible that, as Mr. Burt, on comparing dates, has suggested, the Queen Eleanor now last in question was the lady of Provence, mother of Edward the First, who died in 1291, and was entombed at Winchester. As Eleanor of Castile would not have violated custom, but rather continued it by having her tomb prepared during her life, there is no improbability that her existing effigy is thus referred to. Our author speaks of Torel as “an Italian artist,” and thus follows that older opinion which deprives the English of an honourable name. There is certainly no evidence in favour of, and we know no artistic grounds for, the belief that he was Italian; but, on the contrary, find Torel was no uncommon name with us from the time of the Confessor downwards, and that his work in question strongly resembles in style that of the effigies of the queen on the crosses which were erected by her executors, and, with but one exception, solely by the hands of English artists. As the records are official, the old notion about English artistic deficiencies is exploded from the most un-English minds.

Under the Commonwealth, the edifice and monuments received very little injury. They were attended to in the wisest manner. No small portion of the ravages which have been committed in the interior, when tombs were wrecked and statues broken, took place at coronations. By the way, the figures on the monument to Engelbert of Nassau, in the church at Breda, to which we some time since referred as forming the type adopted for that admirable work the tomb of Sir Francis Vere at Westminster, and which are so described here, are not properly “knights,” but classic heroes in “Roman habits,” and generally bear antique names. Some time since we called attention to the inscription on the monument of Isaac Casaubon, of the initials “I. W.,” and the date “1658.” These are said to have been scratched there by Isaac Walton, Casaubon's faithful admirer, and in commemoration of love. It is reported that Walton, in one of his books, states that he wrote this inscription. The Dean refers to the writing in question as if its genuineness were undoubted, but does not give his authority, or name the passage referred to in Walton's writings. We should be glad to be confirmed in the hope that Walton was really the author of the inscription. On one point we receive the Dean's suggestions with fear; it is in respect to his wish that the North Porch should be “restored to something of its original magnificence.” All artists, architects, archaeologists, and lovers of West-

minster, who know the difference between old and new work, and dread the introduction of the “restorers” to this one of the very few unravaged ancient edifices, pray against this dreaded event. To these we sound the alarm. It is not a question for the amateur, still less for the professional, “restorer.” The royal tombs themselves barely escaped, when in 1854 Mr. G. G. Scott reported on the proposal, and Parliament, acting on that report, actually granted the money, 4,700*l.*, for the proceeding. Luckily, a “commission of eminent antiquaries interposed, and decided against any such attempt.” “It was then thought that their venerable aspect, and the marks of antiquity and of history they bore, pointed not to reparation, but to preservation; and until this decision,” adds Dr. Stanley, with *sans froid*, “is formally reversed, and without the sanction of the same authority under which it was made, at which all our efforts should be directed.” So we trust the thing will remain. May Dean Stanley live for ever, if he “restores” nothing! We remind the public of the extremely narrow escape these precious monuments have had. Conceive the Confessor's Chapel and its wrecked but still venerable relics “restored,” and after it had passed through a Birmingham ordeal!

The Psalms Chronologically Arranged: an Amended Version, with Historical Introductions and Explanatory Notes. By Four Friends. (Macmillan & Co.)

THE Book of Psalms has peculiar beauties and special difficulties. Its devotional spirit attracts, its obscurities puzzle the interpreter. It will ever retain its hold upon the religious mind, and continue to exercise the learning of scholars by its difficult constructions and allusions.

There are four commentaries upon it, which are indispensable to him who would thoroughly understand the meaning: that of De Wette, in the fourth edition; of Hitzig, now in the second; of Hupfeld; and of Ewald, in the third edition. To these should be added, the brief but excellent translation, with short notes, of Kamphausen in Bunsen's 'Bibelwerk.' It is unnecessary to characterize the commentaries just named. All have their distinguishing merits, and no inconsiderable defects. None can be safely dispensed with by the student of Scripture who wishes to know, as far as he is able, the true meaning of the Psalter. The works of Hengstenberg and Delitzsch are hardly worthy to be put beside them.

In the English language multitudes of expositions exist, and some have been very popular, such as Horne's; but none reaches the standard of excellence that might be attained by the help of Hitzig, Hupfeld and Ewald. The very latest exhibits perverse specimens of exegesis, from the struggle to unite orthodoxy with scientific criticism; to hold by the time-honoured standards of the Church, and speak out openly the sentiments which inspired psalmists uttered in past ages.

The work before us is an attempt to place the results of Ewald's inquiries within the reach of ordinary English readers. As the chronological arrangement is taken from the German professor without alteration, five periods are specified,—that of David, from David to the captivity, from the destruction of the kingdom to the return from exile, from the rebuilding of Jerusalem, and the close of the book. Only seventeen odes are assigned to David, the rest being considered later. The editors say, however, that “there is no intention to press each single conclusion to which Ewald has come. His arrangement has been accepted as a whole;

as full of suggestive thought, edifying and generally most satisfactory."

We do not think it the most satisfactory method of explaining the Psalter to take the arrangement and follow the guidance of one critic so closely. The four friends might have produced a superior work by consulting other commentators throughout, and embodying their results along with Ewald's whenever they considered them more correct. This course is especially desirable, because, with all the learning and sagacity of the German, his judgment is often at fault, not only in his book on the Psalms, but much more in the volume on Job. His chronological arrangement of the Psalter is really a large conjecture, to which many grave exceptions may be made. It inserts odes in certain times on the most slender basis; and undertakes to fix what is incapable of definite settlement. Thus, he still persists in rejecting Maccabean psalms, contrary to the opinion of Hitzig, and even of Nöldeke. Though we are by no means inclined to adopt so late an age for any part of the collection, it is hardly just to the English reader to ignore the question because Ewald chooses to look upon Hitzig's hypothesis with contempt. The plan of the four friends is inconveniently narrow.

The historical introductions to each Psalm are carefully and thoughtfully composed. The notes are brief and pertinent; too brief to satisfy the requirements of students. The amended version is a great improvement upon the English one. Appendixes D. and E. might have been spared, as well as reference to the Prayer Book version. The other three are useful summaries. Had the notes been fuller, the volume might have been recommended as giving the best commentary on the Psalter in the English language; as it is, the work is a valuable contribution to the exegetical literature of this part of the Bible. The observations are generally suggestive, judicious, honest, impartial. Unincumbered by theories or prepossessions, except excessive partiality for Ewald, the four friends will be welcome helpers to many that study the Psalms in English. Their ethical perception is stronger than their critical learning or skill. Their theology is broad but not deep. In accurate knowledge of Hebrew they do not excel, but are contented to sail by the compass of a German, who is certainly no mean scholar. He who wishes to test their fairness has only to look at their observations on the imprecation Psalms, where, with one or two incautious statements, he will find good sense unwarped by theory. The only strange thing here is that they should have pronounced the devotion of him who composed the 109th Psalm *intensified* by persecution, and proceeded to speak of his "bitter spirit."

The best part of the book is that which consists of the historical introductions, though it must be admitted that many of them are built up of conjectural materials. This is notably exemplified in the 42nd and 84th Psalms, which are assigned to Jehoiachin; the former as he was on the heights of Hermon, the latter in one of the first ten of his thirty-six years' imprisonment. The contents of the 84th do not show that the writer was in exile; nor is it aught but the merest guess which gives the two compositions to the last King of Judah. One of the merits of Hupfeld's Commentary is to keep aloof from such specific dates. It is impossible to attain to the minute knowledge of the writers which Ewald assumes, and these authors after him. The ablest piece in the volume (it is called a note) is that which gives a brief history of Messianic expectations during the period of the Psalter. Here the pith of a great question is compressed into small compass, and lucidly

stated. Disfigured though it be by some mistakes, such as that Isaiah looks to the young prince Hezekiah (vii. ix.), and the second Isaiah to Cyrus, as the expected Messiah, it is written with great discrimination and ample knowledge. The least important part of the volume consists of notes at the end of each Psalm.

The proposed version admits of much emendation. Many Psalms have their parts distributed among different speakers, such as *priest, people*, which is purely imaginary in all cases; many meanings are assigned to Hebrew words; the accents are abandoned where they ought not to be, and the lines improperly divided. Thus in Psalm xxii. 16. "they have bound my hands and my feet" is Ewald's incorrect translation; in Psalm ii. 12. "take warning lest He be angry," &c., is the erroneous version of the Septuagint, which Ewald's nearly resembles; Psalm c. 3. "it is He that hath made us and not we ourselves" is wrong, though Ewald is right; in Psalm cxxxix. 9. "and remain in the uttermost parts of the sea," the insertion of the conjunction, which is not in the original, spoils the antithesis between *east* and *west* in the two lines of the verse; "my goods are nothing in comparison of Thee," Psalm xvi. 2, flattens and perverts the true sense; "and yet it is I who have anointed my King," in Psalm ii. 6, should be, "I have set or appointed." Not unfrequently a verb is rendered imperatively where it should be the future, as in Psalm xvii. 16. "Let me behold Thy presence in righteousness, and when I awake up let me be satisfied with Thy likeness."

With all its errors, the volume is fitted to enlighten the minds of many as to the origin and nature of the Psalms. The authors have reproduced the best thoughts of a good foreign critic; and in not a few cases have added their own. Though they do not furnish a proper commentary, they have written a useful introduction to the Psalter. Instead of indulging in allegorical meanings and spiritual senses foreign to the Hebrew, they have followed the plain historical sense. This is as it should be. Allegorizing is easy; to elicit the true meaning of the writers, though not so easy, is the only safe course.

NEW NOVELS.

Sooner or Later. By Shirley Brooks. 2 vols. (Bradbury, Evans & Co.)

THE merits which distinguished the opening number of this remarkable story have been no less apparent in the subsequent portions of the serial; and now that the novel is before us in its entirety, handsomely bound, illustrated by M. Du Maurier's clever pencil, and introduced with a suitable preface, wherein reply is made to the many correspondents who have favoured the author with adverse or complimentary criticisms during the gradual publication of his monthly numbers, we are enabled to congratulate Mr. Shirley Brooks on the many excellencies of a tale by which his permanent place amongst English novelists will be in a great measure decided. In more senses than one, 'Sooner or Later' is his *magnum opus*, so far as prose fiction is concerned. He has thrown all his heart and strength into the labour of producing it. In the language of pugilists and watermen, he has "done all he knows"; and the result of his endeavour stands out in notable contrast against the flimsy productions which some of our hasty novelists throw off at the rate of three per season. The book is also great in respect of bulk, containing twice as many words as an ordinary three-volume romance; and in that respect, if in no other, outstripping dear old Samuel Richardson, the length of

whose voluminous and admirable stories is often magnified by persons who know them only by the covers of their first editions, and imagine that each volume holds as much printer's work as the ordinary novel-volume of our own time. Nor is the size of the novel noteworthy only as a proof of its writer's industry; for Mr. Brooks calls attention to the fact in words from which young novelists may gather serviceable guidance. Having planned the work in John Phillip's "highland home," the author did not put pen to paper until he had fully designed the work which he intended to produce. Here is a piece of information which should be borne in mind by the beginner in romantic art, who is too prone to dash off his first chapter with a vague notion only of what his second is to contain, and no definite purpose whatever with respect to the later portions of his narrative. The young novelist who during the manufacture of a story is under the necessity of inventing incidents and complications for the continuance of his task, and having brought his hero into a perplexity is compelled to devise means for extricating him from the embarrassment, may be sure that he is working on a wrong plan, and that whatever may be its redeeming qualities his book will certainly lack the charms of harmonious construction. But having begun with a well-designed scheme, as practised novelists are wont to do, Mr. Brooks, experiencing what so many practised romance-writers have experienced under like circumstances, found his work so grow upon his hands, that he ere long saw it would be impossible to complete it within the prescribed limits. "To those," he says, "who have accepted the tale in its monthly instalments it is due to say, that it was originally intended to occupy fourteen numbers only, but that the author did not hesitate between the alternatives of excluding from his picture some features which he thought desirable, and of venturing on a small extension of canvas."

No critic will urge against Mr. Brooks's story that it is deficient in character, plot, humour or dramatic incident. Of actors, distinctly drawn and standing well on their legs, 'Sooner or Later' has an actual excess, and many of them—especially the men of the Octagon Club—are presented with notable skill. The complications of the tale are ingenious, and every chapter is bright with epigram and pleasantries.

Mr. Brooks makes large use of the conversational method. We will give a specimen of his style when, instead of putting his thoughts upon the lips of imaginary characters, he gives us from his own mouth some of his private opinions concerning the relations and obligations of husbands to their wives and of wives to their husbands. In his last, and by no means least entertaining chapter, entitled 'Conjugium,' Mr. Brooks writes:—

"Taking the case of husband and wife from the Philistine point of view, it is not a great deal that either demands from the other. Given the accessories, the accustomed living, the income inherited or earned with ordinary exertion (poverty is somebody's crime, and we speak of respectable persons), what does the wife require from the husband? The courtesies of a gentleman—a man has no right to behave worse to a lady because she is his wife than he would to another—liberality in money matters, as much interference in household affairs as she desires, and no more—freedom to choose her own friends and make her own engagements, provided she commits no mistakes, against which she has a title to expect him to warn her—enough morality to make it utterly impossible for her to state that he is immoral—and, if she be a little exacting, a general desire to please her, and to be pleased by her; but though temper must be taught to comply

with these conditions, some allowance must be made for temperament. There is a model husband. He is so good that he is entitled to ask something more of his wife than her acceptance of his name, house, and income. The courtesies of a lady—a woman has no right to behave worse to a gentleman because he is her husband than she would to another—reasonable economy, or, at all events, open demand of money vote, no secret extravagance;—such control of the household as secures him good dinners—admirable ones for his friends—and respectful servants;—sufficient self-command not to grow sentimental when any other gentleman than himself, any officer, tenor, oriental traveller, or other Peril becomes tender—an instinctive knowledge of the persons to be avoided and not-at-homed—a willingness to listen when he has anything to say, and as much of the caressing manner, in private, as is acceptable, and in good taste. There is a model wife. Much of those requirements, in both cases, is negative. Certainly it is so. Seven out of the ten commandments are negative. It would be a very good world indeed, if people would only leave off doing the things they ought not to do, and leave the other graces to follow in their proper places. But a great deal of the above is positive, and it represents, not the scenes and situations of life, but long years. Let us rather say long days, of which the years are made up. Long evenings, when it is not well that man and woman should sit moodily gazing at one another, and thinking how much pleasanter some other companion—perhaps a certain companion—would be, and wondering why they married. Long journeys, when we are hunting for pleasure, and when it is not well to destroy it by showing want of interest in each other and in what interests the other. And it represents, too, what should be abidingly present, a desire that during the long partnership there shall be no grievances smouldering, no secrets festering, no injuries waiting to be repaid in kind. If we get all that is set out above, we find much merit, much self-command, much of homage to our goddess, common sense. You have no right to look for all that, or much of it, in the hero or heroine of the novel, but do you get anything that is much better? The anti-Philistine will answer with an indignant yes, but let us see."

From this passage, it may be seen that, however innocent he may be of positive Philistinism, Mr. Brooks has quite as much respect for the Philistines as for their more violent opponents. From the general morality of the story,—in which, by the way, we discover nothing to justify the strong animadversions with which the author has been favoured by some excitable correspondents,—it may, moreover, be inferred that Mr. Brooks does not consider it to be his function to make the world better than he finds it. Charitable to the wicked and not impatient towards the good, he is a calm and tolerant observer of men's vices and virtues, laughing at much which other men denounce, and never angry with those who denounce what he is content to notice with a smile. In fact, Mr. Brooks is a laughing philosopher; and in a world where clever men are sometimes ill-natured and good-tempered men are often very stupid, it is pleasant to encounter a laughing philosopher who is clever in many ways and out of humour with nothing.

Proved in the Fire. By William Duthie. 3 vols. (Wood.)

In his former work, entitled 'Counting the Cost,' Mr. Duthie presented to the public a number of imperfectly-welded fragments, and gave to the whole a name which might almost as well have been given to any other book. In the new novel now before us he has avoided both these errors. 'Proved in the Fire' has a clear and interesting thread of narrative throughout, and its title is aptly chosen, since the great conflagration at Hamburg, with its attendant train of bankruptcies and other mis-

fortunes, is made to serve as a touchstone by which some hearts are shown to be true and staunch, while the base and mercenary motives of others are revealed. We have, perhaps, written almost enough to give intending readers some idea of what they have to expect; but we may now say, once for all, that this is a very pleasant, quiet narrative (though not so quiet as to be dull), dealing principally with German middle life. Books of this kind we have had before from time to time, but not by any means in sufficient number to exhaust the subject. Mr. Duthie's book is fresh, and sometimes exciting; the characters are distinctly marked, the conversations natural and often humorous; and the tone and manner leave the reader under the impression that unless the author has invented a new world, the world that he describes must be one with which he has been personally acquainted. The difference between the middle-class life of England and that of Germany (albeit these countries are supposed to be almost as nearly connected by race as any two countries in Europe) is very striking when presented by an observant writer; perhaps all the more striking to English readers for this reason, that our countrymen usually visit Germany as tourists, and see nothing but the outside life of the hotel and the steamboat. The principal difference consists in the comparative simplicity of German manners, which permits things to be done in Leipzig, or Gotha, or Bonn, which would strike consternation into any well-regulated circle in London. What should we think of an erudite professor, or a skillful physician, who married into the family of a tradesman, and took his wife home to live with him in lodgings? The young lady's most intimate friends would, we are willing to believe, not desert her; but any idea of keeping "in society" under such circumstances would be altogether out of the question. Yet in Germany "Frau Professorinn," or "Frau Doctorinn," lives happily in lodgings for many years, and sometimes for the whole of her life. It is true that German houses are built on a more liberal scale than ours, so that lodgings in an ordinary German town are a good deal more airy and elegant than in the English metropolis. In the present novel we do not see much of professors and doctors, but we see a good deal of tradesmen and merchants, with their pretty daughters and stalwart apprentices, who, of course, naturally fall in love with one another. The young ladies are generally coquettish, the young men persevering. We do not know whether this is the rule or the exception in Germany, but the various passages are gracefully narrated, and all comes right in the end. Here and there, it is true, there are marks of slovenly execution; for instance, the reconciliation between Christian and Amalie is hastily and roughly managed, as if the author felt some doubt about his power to work out the story in a more deliberate manner. Young Christian has parted from Amalie Urlacher, for ever, as he supposes, under the impression that she is going to be married to a hated (and middle-aged) rival. Late in the evening, however, he hears from a friend that the dreaded match is broken off, and he determines to have his fate decided at once. Accordingly, he knocks furiously at Herr Urlacher's door at dead of night, and, without due consideration for the master of the house, rushes abruptly into the hall, and causes the lofty staircase to echo and re-echo with the name of Amalie. Herr Urlacher falls back amazed, and looks on in utter helplessness, while Amalie descends the stairs, her hair falling loosely down her shoulders, and a simple robe of white floating round her. "Oh, Amalie, is it true?" he exclaims. "Yes, Christian," she answers,

"it is true." And thus the young pair become engaged to be married, with rather more, we should imagine, than even German simplicity.

Only to be Married: a Novel. By Mrs. Florence Williamson. 3 vols. (Tinsley Brothers.)

THIS is a novel of merit, containing many graphic passages, and dealing with several strongly-marked characters. If, however, we were asked to express a candid opinion as to its being a book that could be read from beginning to end with unflagging interest, we might, perhaps, be rather at a loss to know what answer to give. The necessity of making a story extend through three volumes is very hard upon young writers. Authors who have reached the foremost rank can afford to despise this conventional rule; but it would seem that beginners may not venture to do so; for we cannot otherwise account for the appearance of so many stories in three volumes which would be much more interesting if the real "stuff" in them were concentrated within a smaller compass. In the work before us, the account of Patty's birth and childish associations seems to be quite unnecessary, and, for anything that appears to the contrary, she might just as well have met Forester in London for the first time at the reasonable age of one-and-twenty, or thereabouts, instead of being carried home by him some years before, when cowering in girlish panic during a severe thunderstorm in a wild country. It is true, that by introducing this early episode, the author presents in strong colours the peculiar characteristic of Forester's mind,—the weakness and indecision which, under favourable conditions, make him appear full of gentleness, and under altered circumstances lead him into recklessness and wanton cruelty. Forester is a remarkable character, if an unpleasant one, and the author deserves at least the praise of originality for having invented such a personage. He is a tall and strong man, but as different as possible from the blustering athletes of the sensational school. His voice is soft, his manner retiring and almost timid, and he has a "confiding stoop" and an insinuating address, which, combined with his apparent simplicity, forbid the thought that he can ever be capable of harshness or crime. His follies at the outset of his career appear to arise not from active vice, but from sheer weakness, acted upon by the force of accidental circumstances. Destitute of any regular income, but living in an ancient family seat, of which the mere possession gives him an opportunity of gaining unlimited credit, he is too idle or too diffident to relinquish his false position and face the world and its labours, and he lapses after a time into insolvency, and commits a forgery, which involves the penalty of transportation. On his return as a ticket-of-leave man, we find him wonderfully changed. His outward manner and appearance, indeed, are the same, but his heart is hardened, and he flinches from no crime, and can feel no touch of pity. As a clerk in a low money-lending office, he proves so thoroughly efficient, so deaf to every feeling of compassion, and so keenly alive to opportunities of gain, that old Abrahams, his employer, actually chuckles with satisfaction, and gives himself up to cordial admiration for the man whom he once helped to ruin, but who now seems almost his superior in the use of his own weapons. If the general character of Forester is striking, his conduct to his wife is not less so. Bad husband as he is, he is not the less jealous of his marital rights, and he exults in summoning Patty from a quiet refuge among old friends to come and live in the bare lodging of a returned convict. Here he locks her up in solitude day after day

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and night after night, while he goes out, ostensibly on business, but often merely for the purpose of spending in dissipation the money wrung from needy borrowers. It is pleasant to think that Patty's captivity comes to an end at last, and that her second marriage seems likely to prove more happy than the first. We are driven, however, to ask the question, why did she ever marry Forester at all? She is represented as being a very sensible girl, and, secretly, very much in love with a young surgeon, Frank Leighton; yet she takes inordinately long walks with Forester, thus giving him every opportunity of urging his suit, and accepts him in a very sage and deliberate manner as soon as he asks her to marry him. In the mean time, Leighton is quietly concocting a letter, which is never destined to be sent, because Forester's engagement becomes known to him, and nips his hopes in the bud. All this seems very odd, and scarcely complimentary to the fair sex. If the author only wished to lay down the maxim that matrimonial overtures come with a better grace by word of mouth than by letter, it is probable that most men and all women would agree with her. But the contrast is not drawn in this way; for in fact, as we have said, Leighton's letter is not sent, and Patty does not know that it has been written. All that we can see is this, that one of the wisest of her sex, though particularly fond of Leighton, and in daily communication with him, accepts Forester, whom she does not care about, merely because his proposition comes first. Such hasty conduct seems scarcely consistent with the rest of the young heroine's character; but this is the only mistake, since Patty's subsequent misfortunes are the natural result of her single but irretrievable act of folly. We have only mentioned one or two of the personages of Mrs. Williamson's novel, but we may observe, in conclusion, that most of the characters are cleverly sketched, and that the conversations here and there show careful and discriminating observation, and a keen sense of the ludicrous.

Chronique de Abou-Djafar-Mo'hammed-Ben-Djariid-Ben-Yezid Tabari, traduite sur la Version Persane d'Abou-'Ali Mo'hammed Bel'ami, d'après les Manuscrits de Paris, de Gotha, de Londres, et de Canterbury. Par M. Hermann Zotenberg. Tome premier. (Paris, Imprimerie Impériale.)

At last, we can hail the appearance of a translation of the great history of Tabari, so long promised and so long delayed. More than thirty years have elapsed since the Oriental Translation Committee of the Asiatic Society turned their attention to this most important work. At their suggestion, the late M. Dubeux undertook the task of rendering into French the Persian version of the original Arabic history, which now exists only in a fragmentary form. But, for reasons which have not been made known, M. Dubeux stayed his hand long before he arrived at the really historical portion of the work; and as M. Zotenberg has had the labour of comparing the translation of his predecessor, so far as it went, with the Persian, and of carrying it on to completion, he is fully entitled to all the praise due for rendering the most remarkable of oriental histories accessible to the European reader.

We have said that only fragments remain of the original Arabic of Tabari. The first question, then, that arises in noticing the publication before us is, how far the Persian version still extant corresponds in value to the Arabic, and to what extent confidence in the history should be shaken from the circumstance of

our being able to consult only a translation? In this inquiry the date of the translation is a most material point. Now, we find that Tabari died at Baghdad A.H. 310 = 921-923 A.D., and that this history, which begins with the creation of the world, comes down to within eight years of his death. The Persian translation was made by 'Abū 'Alī Mūhammad Bel'ami, Vazīr of the Samanian prince, Mansūr bin Nūh, in 963 A.D., or about fifty years after the appearance of the original Arabic. All the authorities, then, from whom Tabari derived his information might still have been consulted by the translator; and from his learning and high rank, we may be sure he had no lack of facilities for making all the references he desired. So far it may be thought, then, that there is no reason to doubt that the narrative of Tabari loses nothing in the version of Bel'ami. But perhaps it will be said that a Persian Vazīr would regard the same facts from a point of view very different from that taken by Tabari, who was a professor of theology and jurisprudence at Baghdad. It must be remembered, however, that Tabari was himself a Persian, born at Amol, on the Caspian Sea, in the province of Mazanderān, then called Tabaristān, whence his name. Persian prejudices, therefore, must to a great degree have been common to historian and translator alike; and we need not suppose that there was an animus for distorting facts in one more than in the other. Nevertheless, it is certain that in two important respects Bel'ami did depart from the method pursued by Tabari. He suppressed the quotations by which Tabari supported his statements; and of the several accounts given in the Arabic of one and the same occurrence, he selected and recorded but one. This being the case, it cannot but be desired that some fortunate chance might still bring to light a complete copy of Tabari's own work, and such a discovery may not be regarded even yet as an utter impossibility. Libraries of oriental manuscripts exist which up to the present day have, we imagine, not been thoroughly examined by Europeans. Thus, at Tehrān there is the magnificent library of the Shāh of Persia,—magnificent, not in extent, but in the costliness of its component parts, of which no catalogue has yet been published. Other libraries also exist in other parts of Persia and in Bukhārā and Turkestan, among whose treasures an Arabic Tabari may still be found. Meantime, we must content ourselves with what we have, the Persian translation of Bel'ami, of whose merits we have next to speak.

The first requisite for an historian, and that without which all other qualifications will be valueless, is that he should have a thorough knowledge of the events he undertakes to record. The worth of a chronicle, therefore, is likely to diminish in proportion to the extent of the range of events it undertakes to describe. If this be so, it will be easy to calculate the value, in point of trustworthiness and completeness, of histories of the world, written by any one man, especially when, like Tabari and his translator Bel'ami, the author does not so much as know of how many continents the world consists. Indeed, we may say at once that, viewed as a universal history, the work before us is to the last degree contemptible and childish, and that only that part of it which deals with the reigns of the Khalifs, and with the countries under their immediate rule, can be regarded as really deserving the name of history. But the volume just published goes no further than the Ascension of Christ. Is it then to be put aside as worthless? By no means. Granted that while assuming to be the historian of the world Tabari ignores all but a part of Asia and a most

insignificant portion of Europe, and that even with regard to these his work is not only miserably incomplete, but teems with absurd anachronisms, exaggerations, and perversions of fact, we must still call attention to these pages, and maintain that they deserve most careful study. Worthless as a history, this volume contains a full collection of the legends and traditions which pass for history amongst the disciples of Islām. On such food the national mind of Persia and Arabia has been fed for centuries; and if we would unlock the secrets of that mind, this volume is the key. The traveller, the student, and, most of all, the missionary, must have recourse to this book if they would have a right notion of the *tourneur* of Eastern thought. Paradoxical as it may seem, we must in the same breath declare the almost incredible absurdity to us Europeans, of the writer, and the absolute necessity for reading and keeping in mind his statements.

In illustration of the above remarks, we make a few extracts. Let us take, as the first specimen, the series of questions which the Jews are said to have drawn up, after a careful examination of the Pentateuch, and proposed to Mohammed, with the understanding that if he replied to them correctly, they would admit that he was a true prophet, and that his mission was from God. This paper for competitive prophetic examination is as follows:—

1. What are the attributes of God?
2. What does God do? and in what is He occupied?
3. In how many days did God create the world, and how long will He allow it to continue before He destroys and annihilates it?
4. When will be the day of judgment?
5. Of what did God create the sun, the moon and the stars? Where will He convey them at the end of time? When these stars set, where do they set? Where is their resting-place, and how do they rise?
6. How many fixed stars are there, and how many planets? What do the fixed stars do? In which heaven does each star describe its revolution? How is their revolution made, and what advantage do the children of Adam derive from the stars?
7. What about the mountain of Kāf? where is it, and why did God create it?
8. Where are Jābūlkā and Jābūlsā? What are they? what sort of men are the creatures that inhabit those countries? what is their religion? when will they show themselves? what is their form, what their character and food, and what about them?
9. Who are Gog and Magog? Where do they dwell? what is their religion? when will they appear? what is their form, character and food? what sort of rampart did Zū'l Karnain build between them and men? when did Zū'l Karnain himself live? what about him? at what epoch did his achievements take place?
10. At what epoch did the people of the cave live? who were they? how long did they live, and what religion did they follow?
11. At what epoch did the people of the trench live? what was their religion?
12. Who is Rūh? how was he created?
13. How many prophets has God had upon earth? and how many of them are Apostles? how many prophets were there through whose prayers God raised the dead? and who were those prophets, and those to whom life was restored?
14. Who was the person in whose hands iron became soft as wax, so that he could do what he liked with it?
15. What man had a fountain of liquid and molten brass, which was like running water? With that liquid brass he built a brazen city:

where was that city? to whom did it belong? and what wonders did it contain?

16. Who was the man who declared himself God's partner, and who built in this world an unrivalled Paradise, like the terrestrial Paradise created by God? Where is that Paradise, and what about it?

17. What were the ten words which God sent to David? They were written on a ring, and the ring was placed in a book, and God said to David: Whichever of thy children shall give an answer to these ten words is an Apostle; the Deys, the Fairies, and all upon the earth shall be his subjects. Now Solomon answered all these questions, and obtained the kingdom.

18. Where is the tomb of Solomon, son of David, and who amongst men came to that tomb after Solomon?

19, 20. Which was the first house on earth? and who was the first man on earth who worshipped idols?

21, 22. Who was the first man who made wine? who introduced the custom of drinking wine, of playing on instruments, and of putting skins on drums and the like?

23. Who was the first man whose hair and beard became grey?

24, 25. Who will possess the world from east to west? all kings will become his slaves. When he appears, what will be his name?

26. When did Hárút and Márút live? what fault did they commit for which God punished them? Where are they, and what do men learn from them?

27. Who possessed the world before Adam?

28. Of what did God create Adam, why did He create him, and how?

It would occupy too much space to give all the answers to these questions. One or two specimens must suffice; and for the rest it may be said generally that the Jews, we are told, were quite satisfied, and responded, "Amen! we have found the same in the Pentateuch!"

Let us take, first, Mohammed's reply to the fifth question, regarding the sun and moon:—"The sun and moon were created with equal light. The moon appears so small to the eyes of men only on account of its distance and the height at which it is. God commanded Gabriel to rub the moon's surface with his wing, that its brilliance might disappear; and no light remained in it, as He has said, 'We have effaced the sign of the night.' God created a car for the sun; He gave it 360 handles and appointed 360 angels, so that one should be attached to each handle and draw the car. The same for the moon. God created for those two luminaries places of rising and setting in the bosom of the earth, and on either side, on the East and the West, fountains which rise from a place full of black mud. Of these fountains 180 are to the rising and 180 to the setting. The water of the fountains and the black mud boil like a pot which is in fierce ebullition. Every day the sun rises from a fresh fountain in the East. From each fountain he issues twice in the space of a year. Each day he passes to another fountain, and when he sets he does the same in the West, until he has gone through all the fountains of the East and the West."

There is a great deal more of the reply; but the reader is probably inclined to exclaim, "Ohe! jam satis." Let us proceed, then, from this proof of the astronomical knowledge of the prophet of Islám and his followers to a specimen of their skill in geography, in the answer to the next question regarding the mountain Káf, which some take to be Caucasus. "God created the mountain Káf all round the earth. It is called the support of the earth, as it is said in the Kúrán, 'The mountains are supports. The world is in the middle of the

mountain of Káf, like a finger in the middle of a ring. This mountain is of the colour of emerald and blue. No one can reach it; for he would have to pass four months in the dark. In that mountain there is neither sun nor moon nor stars, and it is so blue that the azure which thou seest in heaven comes from the sheen of the mountain of Káf, which is reflected in the sky. Were it not so, the sky would not be blue. All the mountains which thou seest in the world depend on the mountain of Káf. Know that if the mountain of Káf did not exist, all the earth would tremble incessantly, and no creature could live on it."

Now for history in response to the tenth question. "The adventure of the people of the Cave took place in the time of a king named Decius, and in a city called Ephesus. All the inhabitants of Ephesus were infidels; however, seven of the favourites of the King Decius became believers in secret. They fled and hid themselves in a cave. God closed the cave, and they remained there dead during 300 and some years. God then restored them to life. It was in the reign of Decius they entered the cave, and they were restored to life in the time of Jesus, son of Mary. They followed the religion of Jesus. Their history is a long one."

The climax of absurdity is reached when we find the Jews responding to all this, "Amen! we have found the same in the Pentateuch!" But now comes the serious part of the matter. There is no doubt that to this day there is many a Muslim in Mashhad and other fanatical cities who would be ready to stone any one hardy enough to assert that the Pentateuch did not contain what the Prophet said it did. The same thing holds good as regards the New Testament. The Mohammedans admit that Christians are people of the Book, but they, and only they, have corrupted their Book, in which, according to the tradition of Islám, the advent of Mohammed is distinctly foretold. It is a grave question, then, for Europeans, who would argue with Muslimán how this inveterate mendaciousness of Mohammedans with reference to the Scriptures is to be dealt with. The first step, we think, must be to study well the falsehoods themselves, as they are presented by Tabarí.

But it may well be doubted whether any reasoning, however logical, would be able to make much impression on Mohammedans. It has often been matter of surprise that so few converts are made from Islám. Perhaps we should wonder rather how any impression at all can be made by rational statements on men so thoroughly accustomed to digest the most enormous absurdities as Persians and Arabs are shown to be by this book. The nine cubits, for example, assigned to the bed of Og, are utterly spurned by the doctors of Islám. Here is the account of the combat between Moses and the King of Bashan:—"Moses took his staff and set out. When he came up with Og, he found him in the state we have described (with a mountain about his neck), and of a lofty stature and wonderful strength. Now it is said that the staff of Moses was ten cubits long. Moses himself was ten cubits high; he jumped twenty cubits off the ground and threw his staff, which just reached the heel of Og. Now the staff of Moses was heavy and the prophets were strong." Even this is hardly so ridiculous as what is said of the seduction of the children of Israel by the women of a people who were 600 cubits high.

Purely historical matters fare no better than sacred. Alexander the Great, according to Tabarí, was the uncle of Darius. "Not far from the country of the Greeks was that of the Ethiopians. As soon as Alexander had mounted

the throne, he attacked the King of the Ethiopians and put him to flight. He made a great number of the Ethiopians prisoners, and slew many; then he returned to his own country." "He prepared an army of 800,000 men, and set out from Greece to meet Darius." In the combat that ensues, Alexander was much alarmed, and was about to take to flight, when Darius was assassinated by two chamberlains bribed by the Macedonian. Yet this is Alexander the Great, Sikandar Zú'l Karnáin, who subsequently, according to Tabarí, conquered India, Thibet, China, and the world. Being a European, however, he must be represented as subduing Persia by treachery, according to the spirit which dictated the pictures at Tehráu of Persian victories in a late war.

We have, however, already pointed out the advantage of studying

quidquid Persia mendax
Audet in historiâ.

Nor must it be forgotten that children as these orientals are, as regards subjects in which the Koran has been their only guide, they show abundant intelligence in more practical matters when properly educated. Even Tabarí gradually becomes reasonable and truthful as he approaches his own time, as we hope to show when M. Zotenberg's labours are completed. Meantime, we think we have said enough to recommend his present volume to the curious reader.

Unsentimental Journeys; or, Byways of the Modern Babylon. By James Greenwood. (Ward, Lock & Tyler.)

UNDER a poor title Mr. James Greenwood republishes some capital papers that have already had many readers, and will obtain still wider popularity now that they have been gathered together into a cleverly-illustrated volume. The time has come for the suppression of "The Modern Babylon" as a term applicable to our grand and ever-growing city, which, perish though she may in the course of the merciless ages, shows at present no signs of passing away like the Babylon of old. Loving London so cordially, knowing it so well, writing of it so ably as he does, Mr. Greenwood must see that "Byways of London" would be a name more to his own better taste and manifest purpose than a title that merely repeats a note of satire, which was well enough as satire when it first came from its originator, but has in these later years been so incessantly reiterated by literary weaklings of the *vanitas vanitatum* school that it has lost all its pathos and significance. And how about "Unsentimental Journeys"? How came Mr. Greenwood to christen thus his excursions through scenes of poverty, wretchedness, and depravity, which he describes with no less tenderness than strength? On only one ground can the choice of words be defended. If they are intended as an intimation that in officiating as a guide through darksome ways, where spectacles of sin and sorrow move the pity that lies too deep for tears, he resolutely abstains from obtruding his personal feelings on the notice of his readers, the words may be held to be no misnomer. In this respect, and no other, Mr. Greenwood may claim to be regarded as an unemotional traveller; and we are inclined to think that, of the many merits of his delineations, not the least is their perfect freedom from egotistic sentimentality. Whenever he goes he discharges the functions of a vigilant observer, and, on taking pen in hand, he is content to be the accurate and concise reporter of what he has observed. To see and to tell what he has seen are the purposes of his labour; and by his habit of directing all his

energies to the accomplishment of these two ends, he is distinguished from Mr. Henry Mayhew and Mr. Sala, the two delineators of London low life, who, together with the author of 'A Night in a Workhouse,' will be studied for their special pictures of the Victorian London, just as Ned Ward is now read for the sake of his illustrations of the vice and wretchedness of Queen Anne's town. Mr. Henry Mayhew deals with the statistics of crime and poverty; Mr. Sala is the humorist of the London streets; Mr. Greenwood is the faithful reporter of things seen, than whom we know no more trustworthy guide for those many persons who like, whilst sitting in bright drawing-rooms or pleasant libraries, to explore, without toil or risk of any kind, the haunts of fever and destitution, and other quarters seldom visited by fastidious affluence. That Mr. Greenwood's style is faultless, we cannot say; for his book is by no means free from errors of haste and taste. For instance, the paper entitled 'The County Court' opens with a personality; and a grammatical blemish should not have appeared in a revised issue of his sketches. This is the more noticeable because it is one of the few passages in which Mr. Greenwood thrusts upon our notice his purely personal affairs, in which his readers cannot be expected to take a lively interest, and for a moment forgets what is due to himself and the public. Those who would see a better and fairer specimen of Mr. Greenwood's art may pause, in imagination, at some point of the Seven Dials district, or Spitalfields or Southwark, and hear a sermon from "The Highway Pastor," whom the poor of those parts delight to "stand under."

Amongst the best of these successful papers are 'A Dog Show' and 'Mr. Dodd's Dust-Yard.'

RECENT POETRY.

Sketches by the Wayside. By T. Herbert. (Bennett.)

Poems. By Bramantip Camenes. (Bennett.)
Themes and Translations. By John W. Montclair. (New York.)

The Lighthouse, &c. By Thomas Bradfield. (Stock.)

Lyra Silurum. By W. Downing Evans. (Simpkin, Marshall & Co.)

THAT this is a high-pressure age we are all agreed; and it is evident that even the verses of the present day are composed by steam. Then, again, there is such a number of poetsasters!—the result, in a great measure, of cheap printing and the repeal of the paper-duty. In fact, every fifth or sixth person now-a-days seems to think that he has got a "mission" to write poetry—that he was born to become "an emperor of the world of rhyme,"—and the consequence is that a critic-room, in one respect, resembles certain places in the East: it is periodically inundated—by volumes of verse. It is a matter of regret, however, that there is not more reason with the rhyme; and we believe that a work on the art of imagination would command a sale quite unprecedented even amongst novels of the sensation school.

We give Mr. Herbert's volume the place of honour; and it well deserves it. If the author is young (he tells us in one of his poems that he is "getting somewhat old"; but we attribute the assertion to the exigencies of rhyme), it is a book of promise; but whatever his age may be, he need not feel ashamed of these 'Sketches.' Indeed, Mr. Herbert is an independent writer—which is saying a great deal: he is not another faint echo of Browning or Tennyson. If his thoughts are neither very profuse nor very brilliant, he may still claim the credit of

having expressed his own ideas in his own way: unlike nine-tenths of the rhymesters of the present decade, he is not eternally asking himself, "I wonder how Tennyson would have phrased this? I wonder how Browning would have phrased that?" He has made one grand mistake, however: his book is much too big.

The longest—and, as a whole, the best—poem in the book is entitled 'The Two Sisters.' It tells the old old story of a maiden who "loved not wisely, but too well" and contains many pictures full of pathos. Mr. Herbert is too fond of moralizing, however; and if he had merely told his story, and left the rest to the imagination of the reader, his poem would have been all the better. 'Lurlei: a Masque,' shows that the author has considerable command over rhyme and rhythm; and some of the shorter pieces evidence not a little poetic feeling. They are all more or less religious in their tone. We quote the following, not because it is the best, but because it is the shortest poem in the volume:—

ON A LITTLE GIRL.

As sleeps the odour in the rose,
When still a bud it gems the tree,
Ere yet its perfume leaves disclose,
So sleeps thy woman's love in thee.

The morn arises, and the flower
Unfurls its petals and is fair,
And lends with each advancing hour
A fresher fragrance to the air.

And long may thy sereneest love
Make joyous all life's summer day,
Thine earth be fair as heaven above,
And thou more beautiful than they.

And other lips perchance shall praise
The perfect flower's sweetest scent,
When lone I spend the far-off days
In self-inflicted banishment.

Then shall I say, when hearing them
Who chant their hymn of praise to thee,
I knew the perfect parent stem,
I knew how fair the flower would be.

'Sketches by the Wayside' also contains a "humorous" poem, ecylept 'Alice Power'; but we advise Mr. Herbert to leave the humorous alone in future. We must add, that scattered throughout the volume are some really elegant thoughts. For instance—

Poace is no child of crime; and dark-winged thoughts
Wend home like rooks at evening to their nests.

Words fail
When happiness is highest, and the heart
O'erflows with holy love, even as all signs
Of earth do disappear when the full tide
Fills all the inmost bays, and covers up
Green glossy rocks, and silver-shining sands,
With its deep pulsing life.

Two maidens were they, of one mother born;
Both comely, but the one exceeding fair,
Yet with a beauty that was perilous;
The glory of a frost-white April day,
Whose every blade is silver-sheathed with rime
That shall weep rain-tears ere the evening close.

The land
Felt the dark city's presence like a grief.

We presume that the author of 'Poems' has chosen a *nom de plume*—at least, Bramantip Camenes is certainly not so familiar in our mouths as Brown, Jones or Robinson. *Nom de plume* or not, however, of one thing we are certain—the author is thoroughly acquainted with the art of sinking in poetry. 'Oakburn,' one of the principal poems in the book, is brim-full of commonplace parlance; and Mr. Bramantip Camenes has the audacity to present it to us dressed in a Tennysonian garb. Here is a specimen:—

"O papa, papa!"
(For lo, papa's white head was in the doorway.)
"I nearly dropp'd a plumstone down my throat;
Where do you think I go to, frightening people?"
And "Ah, poor Mabel, what a tender conscience!"
Papa said—but he saw the loaded board:
A look they deign'd not to that look of trouble,
Nor, saying "Well, you know that they were ask'd,"
An answer, "Where's mamma?" the rector said—
"Yes, Arthur, I am here!"—and spoon in hand,
The fire upon her face, appear'd mamma.
"I fear I should have told you, love, before,"
He said, "that Roland Noel comes to-night."

"Arthur, you never mean to tell me that:
How could you?" And the girls together chimed
"Who's Noel?"—"You have often heard, my dears,
Of Canon Noel, Mr. Mowbray's friend;
He died a year ago—this boy's the son;
And Mowbray wish'd that I should have him here
To read with, till the time he goes to Oxford."
"My dear, how could you?"—"Well, I'm sorry for it,
But, after all, no matter." When he left,
Sigh'd the good mother, "How unfortunate!
Who could have dream'd of this—the first I've heard—
The first I've heard about it!" Up Kate toss'd
Her bright head, adding, "He will think we are
So odd—papa is so ridiculous."
And musingly the mother—"Poor papa!"

Then when no touch was needed more to tart
Or cream or custard, she commended all,
And bade them both keep cool and very quiet
Till evening. "Quiet? I've the sewing class!"
And I've to walk to Burnley Mill and back—
They tell me Master Popham broke his arm,
Poor old fellow, and he's nearly ninety."
"My dear child, but you can't go."—"But I must."
"But do hear reason, Kate, and only think,
Five miles upon a blazing afternoon,"—&c.

—'Oakburn,' however, is certainly the most intelligible piece in the volume. We are sure the compositors must have been sadly puzzled before they could make the greater portion of it at all readable by means of the various punctuation marks. Perhaps 'Oakburn' is meant for a satire on a certain school of writing; if so, it is a very poor one.

The contents of Mr. Montclair's volume seldom or never rise above mediocrity. His "Themes" are commonplace, his "Translations" are sadly wanting in vigour. Yet Mr. Montclair seems desirous, as it were, of pitting himself against other translators, for he quotes *in extenso*, in his "Notes," Mrs. Mary Howitt's translation of Heine's 'Pilgrimage to Kehlhar' and Aytoun's version of 'The Elf-Stroke,' both of which he has himself rendered. Perhaps the best thing in the book is the 'Proem'; and as it shows the aim of the author, we shall quote it here:—

Clearer to think what others thought before—
Keenly to feel the afflictions of our race—
Better to say what others oft have said—
Such merits won the Minnesinger's place.

Could we invite to an ambrosial feast,
So fitly in inspired pages sought,
And by mellifluous words, in balanced lines,
With affluence dispense the wealth of thought:

Then would we strive, in trenchant epigram,
Suggestive and condensed our aims to tell,
That o'er an outline page the reader's mind
In self-thought volumes lingering might dwell.

But ours is an humbler note of song,
Whose lore the peasant and the youth rehearse;
If we, by dullness, do the scholar wrong,
'T is lessened by the briefness of our verse.

Mr. Bradfield's effusions are what may be termed "respectable." No doubt, however, his friends look upon him as a "true poet"; but one should be chary of trusting too much to a friend's opinion.

Mr. Evans explains why he has named his book 'Lyra Silurum'—Caerleon, in the county of Monmouth, the *Isc Sylurum* of the Romans, is his native place. The poems are of a religious tendency, and neither good nor bad.

OUR LIBRARY TABLE.

Stories of the Gorilla Country, Narrated for Young People. By Paul Du Chaillu. With Numerous Illustrations. (Low & Co.)

READERS who are acquainted with Mr. Du Chaillu's larger narrative of travel, and remember his style, will not be surprised to hear that he succeeds better in telling stories to young folk than in detailing his discoveries to older and more critical readers. In whatever family he may be a guest, he states that the children invariably ask him to tell them something about Africa. This led to his writing the present volume for young people generally. They will obtain from it a very considerable amount of information touching the manners, customs, ways and means of Africans, and of course great amusement in the accounts of the gorilla. The book is really a meritorious work, and is elegantly got up. The author, we

understand, has sold himself, so to speak, to an "exploiteur de l'homme," who takes him through the United States to deliver lectures. He was last heard of at Chicago. Mr. Du Chailu is said to have stated that in large towns he is to have 300l., in small towns 100l., for each lecture, and that he expects to clear 20,000l. by the trip, and the work performed in it. Surely for pounds we should read dollars.

Stars of Earth; or, Wild Flowers of the Months.
By Leigh Page. (Edinburgh, Johnstone, Hunter & Co.)

THE critic is only fulfilling the captious functions assigned to him when he tries fine phrases by the tests of reality and truth, and demurs, therefore, to the title of a book which calls the wild flowers of the months the stars of the earth. Exalted authorities, no doubt, shield the author of this volume from censure; for his Preface consists of some melodious lines by Mr. Longfellow:—

Spake full well in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers so blue and golden,
Stars that in earth's firmament do shine;
Stars they are—

But if flowers are stars of earth, stars are flowers of heaven, and flowers are not flowers, nor are stars stars. Yet, to eyes open to see them, there are stars of the months and flowers of the months, and the sky and the earth both show ever-changing objects of wonder and delight. This book is fitted to impart a little knowledge of the flowers of the months. There must be a perennial demand for such books, for every year produces one or more of them. Foreigners tell us that the love of Nature and the country is, if common to the life and literature of every tribe and nation, a more prominent and striking feature of the English than of any other nationality. This fact may be the explanation of the frequent production of books containing illustrations of some fifty or a hundred flowers of the most common kinds, with descriptions of a hundred or two more, accompanied with tiny morsels of trite information, and garnished with pretty little rags and shreds of much-used poetical quotations. The floral year is a subject worthy of better treatment; and the demand for books on the subject is a sign of a want to which competent botanists may beneficially and profitably give their attention. If the indigenous plants of Great Britain and Ireland number some sixteen or eighteen hundred species, the floral wealth easily accessible from the residence of an observer is not likely to exceed one-fourth. The Flora of these counties, or groups of counties, ought to present the species not merely in systematic arrangements, but in the chronological and meteorological order of flourishing. Of course, the accuracy and precision of astronomy is not attainable in botany; and although it is easy to tell a man when, to a minute, he may see a particular star by looking out of his window, it must always be doubtful to say within a few days when he will find a wild flower opening its petals; yet, if due allowances be made for weather, floral forecasts need not be very far wrong, if confined to limited localities. So much for pleasures to come. Meanwhile, if a lady who already knows something of painting, and little or nothing of botany, were to read 'Stars of Earth,' and colour its illustrations after Nature, she would come to know by sight, and perhaps for all the rest of her life, some fifty or sixty flowers.

Stories and Sketches relating to Yorkshire. By John Tomlinson. (Simpkin, Marshall & Co.; Doncaster, Hartley.)

STORIES illustrative of county history, and sketches that illustrate county industry, are useful contributions to the class of literature to which they belong. Mr. Tomlinson has told such stories, and given us such sketches, but they are printed in such small type as may delight an oculist, but which tries and fatigues an ordinary pair of eyes. As far as we have looked into the book, we have found it furnishing entertainment and instruction. The latter is especially the case when referring to the various "works" for which the county is celebrated. There is some preciseness in the author's style which has a quaintness and dry humour about it not at all unpleasing.

For example, at one of the "works," a labourer handling the candelent material with which he daily deals, remarks that "It is 'ot!" "It is," said I. "It is devilish 'ot," said he. "No," said I; "it is 'ot from combustion."

Letters of Iron—[Les Chaines de Fer, par Amédée Achard]. (Hachette & Co.)

'Les Chaines de Fer' is a sketch of French manners and ideas as painted by themselves, and set forth for the entertainment of polite readers. The workmanship is slight. A tale it can scarcely be called; the aim apparently is to show that a wicked and perverse woman can do endless mischief both when she is alive and after she is dead, if only she be sufficiently devoid of shame. The heroine of 'Les Chaines de Fer' has no pretension to offer a study in psychology; she is simply a worthless woman, married to a man who cannot find the firmness to treat her as she deserves. It was necessary for the conduct of the story that the husband should have all the virtues under heaven, except common sense; the consequence is, the reader is called upon to pity the sorrows he brings upon himself, and to admire the delicacy with which he acts in a state of things the complications of which may be mentionable to the ears polite of Paris, but which are happily unmentionable in an English review. The book is immoral, and not amusing. The story is so absurd that one wonders how a practised writer like M. Achard should have shown so little skill in invention. The catastrophe, however, is astonishing. The wicked wife has died, leaving a daughter who has grown up to be, if possible, more wicked and shameless than herself. This young woman makes her appearance in the *demi-monde* of Paris precisely at the moment when the legitimate daughter, who has been brought up in ignorance of her mother's history, is on the point of marriage. The courtesan half-sister audaciously assumes the family name, and endeavours to compromise the young girl by appealing to her sentiment for their common mother. The marriage is broken off, the young people are in despair, the father makes a visit to his wife's daughter, but the young woman proves to be so exasperating, that, driven to frenzy, the Count seizes the poker and dashes out her brains. He then writes a letter to the police, accusing himself of the murder; another to the father of the young man betrothed to his daughter, recommending her to his care, and then, seizing a knife, proceeds to cut his own throat, and the tale abruptly concludes.—

So there is an end of one, two, three,
Bessie Pringle, Billie Pringle, and little Figgie.

Human Society: its Providential Structure, Relations, and Offices. Eight Lectures delivered at the Brooklyn Institute, New York. By F. D. Huntington, D.D. (Miall.)

"Lecture I. Society a Divine Appointment." We hardly want proof of this; that is, if there be a God at all. But a needless conclusion may be made a peg on which to hang interesting and useful writing: and Dr. Huntington avails himself of it. His remarks and anecdotes about Socialism and its class of phenomena are usefully introduced and pleasantly written. Sometimes, indeed, we have queer licence of language and notion. When, in 1586, the Egyptian obelisk was being erected at Rome, the ropes were strained to their utmost, and there was a pause: "Lo, these hempen cables, that like faithful servants have obeyed the mathematician, have suddenly lugged out an order from God, not to hold that base steady any longer on those terms. The engineer, who knew the handwriting of that order, trembled." The ropes were wetted, at the suggestion of a person in the crowd, and all was right. This is meant for solemn statement, but we are afraid that the seed did not fall on good ground in our minds; for the thought which arose was that those ropes were not the only things which could be got to set Divine Law at defiance by giving them plenty to drink.

We have on our table *Meditations on Advent, on Creation, and on Providence*, by Henry Alford, D.D., Dean of Canterbury (Strahan),—*Sermons on Subjects of the Day*, delivered by distinguished Catholic Prelates and Theologians, at the Second

Plenary Council of Baltimore, U.S., October, 1866; the Papal Rescript, Letters of Convocation, &c., together with the Pastoral Letter of the Hierarchy, and an Introductory Notice (Dublin, Kelly),—Vol. IV., New Series, of the *Monthly Packet of Evening Readings for Members of the English Church* (Mozley),—*The Magazine for the Young*, 1867 (Mozley),—*The British Journal Photographic Almanac and Photographers' Daily Companion for 1868*, edited by J. P. Taylor (Greenwood),—*A Guide to the Undercliff of the Isle of Wight, Shanklin, and Blackgang*, with the Walks, Drives, and Excursions, and Notes on the Climate, History, Topography, Geology, Local Affairs, &c., and a complete Catalogue of the Plants and Sea-Weeds found in the Neighbourhood, by the Rev. Edmund Venables, M.A. (Ventnor, Knight & Sons),—and *Examination Cards, being Word Exercises in Arithmetic*, by Messrs. Stevens and Holes: in Eight Sets (Longmans). Amongst new editions we may mention: *On the Diagnosis and Treatment of the Varieties of Dyspepsia considered in relation to the Pathological Origin of the Different Forms of Indigestion*, by Wilson Fox, M.D., Lond. (Macmillan),—*The Seaman's Manual: containing a Treatise on Practical Seamanship; with Plates, a Dictionary of Sea Terms, Customs and Usages of the Merchant Service, Laws relating to the Practical Duties of Master and Mariners*, by R. H. Dana, Jun. (Moxon),—*The States of the River Plate*, by Wilfred Latham (Longmans),—*The Insurance Guide and Handbook: being a Guide to the Principles and Practice of Life Assurance, and a Handbook of the best Authorities on the Science, together with a Chapter on Life Assurance as an Investment*, by Cornelius Walford (Layton),—and "*The Globe Edition*" of *Robinson Crusoe*, edited after the Original Introduction, with a Biographical Introduction, by Henry Kingsley (Macmillan).

SCHOOL BOOKS.

A Manual of Mood Construction. By the Rev. E. Thring. (Macmillan & Co.)

WE dislike separate works upon a mere fragment of the grammar unless there is some urgent necessity for them, because it must be a great practical inconvenience for boys to have many books of reference, to say nothing of the expense. Mr. Thring's "Manual" does not appear to meet any special want. It merely contains a few rules, not always very happily worded, on the subjunctive and other moods in Latin, Greek and English, with a number of passages from writers in those languages by way of illustration. The account given of the various kinds of conditional sentences, and the moods required in Latin, strikes us as very obscure.

Outlines of English Grammar. Outlines of Geography. Outlines of Scripture History. By J. C. Curtis, B.A. (Simpkin, Marshall & Co.)

Mr. Curtis is more of a compiler than an author. He borrows freely from others, making alterations of detail and arrangement, which are not always improvements. The bone and sinew of his English Grammar are taken from Allen's, though the phraseology is occasionally altered. We think few practical teachers will approve of his change of plan in mixing up the Syntax with the Accidence. The Geography and Scripture History contain a good deal of correct information in a small compass. All three books are cheap, but too closely printed, and too slightly bound. There is more variety of type in the Scripture History, which is a great advantage.

A Handbook of English Literature: Prose and Dramatic Writers. By William George Larkins. (Routledge & Sons.)

SINCE the publication of Dr. Angus's 'Handbook of Specimens of English Literature' students have needed no new manual to guide them to the works of our foremost writers; but Mr. Larkins, recalling a want under which he suffered in his student-days, has undertaken to lead the raw pupil through the ranks of our departed authors, assigning to each of the most important of them his proper place in the world's regard. A poorer book than Mr. Larkins's 'Handbook' seldom appears.

The learning seems to have been taken from Chambers's 'Cyclopaedia of English Literature'; but for its blunders and shortcomings we must hold the compiler personally accountable. Of course he informs us that Francis Bacon was "impeached by the House of Commons." Of poor Henry Mackenzie's paltry novels, 'The Man of Feeling' and 'The Man of the World,' he says, "These two novels, of which the latter is much the inferior, are modelled upon Sterne, though the disciple is better than the master, possessing more pathos and true feeling than Sterne." The person who can think 'The Man of Feeling' superior to 'Tristram Shandy' and 'The Sentimental Journey' may have read 'The Man of the World,' and yet have come to the conclusion that it was in Yorick's style. Taking another dip into the volume, we come upon a memoir of Pope, in which it is said of the author of 'The Dunciad,' "Notwithstanding the high position he attained, he weakly descended to the meanness of writing burlesque and satirical poems, in order to cast ridicule upon those authors who possessed less ability than himself. These attacks, of course, produced retaliation, and his life and sensitive nature were embittered by them." Later in the volume he says of Robert Southey, "Like Johnson, he lived from 'hand to mouth' until a pension placed him above the fear of want; but he could not then give up the habits of incessant study and literary toil, which had grown to be his second nature." Præd's poems are said to have been published in "a collective form." Another memoir tells us that "Samuel Rogers was born at Stoke Newington, and attained to great eminence as a London banker. Though essentially a poet of the latter part of the last and the beginning of the present century, he died not so long ago but that his face and form may be recalled by many. He was of a most benevolent character." In an appendix on American literature, Mr. Larkins writes, "Alexander Hamilton, 1757—1804, a celebrated lawyer and statesman, who distinguished himself during the Revolution. He was the editor and author of the 'Federalist,'—a journal that played a prominent part in the political discussions of its day." This description of the 'Federalist' is delicious. It makes us part with Mr. Larkins on the best of terms.

A German Preparatory Course, with Exercises, by E. Schwinzel (Whittaker & Co.), is a very elementary work, suitable for young beginners, but altogether insufficient for those who wish to go beyond the simplest first principles of the language. None of the irregular verbs are given, and only a tense or two of the regular.—The Eton French Accidence and First French Exercise Book, with Vocabulary, by H. Turner (Simpkin), errs just as much in the contrary direction, being overburdened with niceties of comparatively rare occurrence, which can be better learnt by practice in reading. French must receive more than its share of attention at Eton, or boys cannot advance far in the language and literature, if all the text-books are on this enormous scale. To learn all the verbs here given, and write all the exercises, can hardly be properly done in less than two years, even by practised learners; yet this book is intended for the lower forms at Eton and beginners generally, to whom it must naturally be more difficult; and even when this is finished, there is the Syntax to come, to say nothing of the Prosody. If so much time is spent in studying the grammar, there can be little left for getting a familiarity with the literature. It is scarcely necessary to say the book is well put together, and the matter unimpeachable in point of correctness, though not so simply and clearly expressed as might be desired for little boys.

LIST OF NEW BOOKS.

Agassiz's Journey in Brazil, 8vo. 21/6 cl.
 Annals of the Pilgrims and the Shrine, 3 vols. cr. 8vo. 31/6 cl.
 Australian Tales and Sketches, by 'Old Boomerang,' cr. 8vo. 5/6 cl.
 Bonanquet's Simple Interest Tables, roy. 8vo. 5/6 cl.
 Boudanquet's How She Loves Him, 8vo. 5/6 cl.
 Carpenter's Moral and Religious Song Book, 12mo. 2/6 cl.
 Cassell's English and French Correspondence for Boys, fcap. 3/6 cl.
 Cox's Ancient Parliamentary Elections, 8vo. 8/6 cl.
 Crichton (Rev. A.), Memorials of, ed. by Blake, cr. 8vo. 5/6 cl.
 De Burch's Elements of Maritime International Law, 8vo 10/6 cl.
 Delamare's Wholesome Fare, cr. 8vo. 3/6 cl.
 Dickens's Barnaby Rudge, illust. cr. 8vo. 3/6 cl.

Griffith's Modern Fencer, 12mo. 1/6 bds.
 Guesdon's French Examination Hand-Book, 8vo. 7/6 cl.
 Guesdon's Synopsis French Grammar, 8vo. 3/6 cl.
 Harris's Frictional Electricity, ed. by Tomlinson, 8vo. 14/6 cl.
 Howell's Italian Journeys, cr. 8vo. 8/6 cl.
 Mary Fra (The), Journal of a Yachting Excursion, cr. 8vo. 12/6 cl.
 Melville's White Rose, 3 vols. cr. 8vo. 31/6 cl.
 Sherborne's Church and Society, 12mo. 3/6 cl.
 Slater's Sentimental Chronology, revised by Sewell, 12mo. 3/6 cl.
 Sophocles' Ajax, ed. by Jebb, cr. 8vo. 3/6 cl.
 Stowell's (Hugh) Memoirs, by Marsden, 8vo. 12/6 cl.
 Von Hochstetter's New Zealand, its Physical Geography, &c. 25/6 cl.
 Will's Changes in Jurisdiction, &c. of County Courts, 8vo. 15/6 cl.
 Wood's Giants and Dwarfs, 8vo. 10/6 cl.
 Woodin's Whimies, Satiric, Comic and Pathetic, 12mo. 1/6 bds.

THE MARTINMAN'S EMBASSY.

Berlin, January, 1868.

TRAVELLING lately through the Duchies of Mecklenburg, a part of Germany undeservedly little frequented by English travellers, and a *terra incognita* to the cockney tourist, I met with frequent instances of the firm hold that local customs and superstitions possess over a simple-minded people. Time and the railroad are gradually effacing these landmarks of an earlier age, and national customs, whose only sanction has been their antiquity, have there, as elsewhere, been the first to disappear. But the following account, related to me by an eye-witness, shows that the process has been slow. It furnishes a curious instance of a custom which, in spite of the seeming childishness of its details, long continued to survive the decay of local traditions, and was invested with all the dignity of a political anniversary.

This was the Martinman's Embassy, sent yearly on St. Martin's Day from the free city of Lübeck to Schwerin, with a cask of Rhine wine, as in duty bound, for the ducal cellar. The origin of this old custom was unknown even in the sixteenth century, and it is almost the only example in Mecklenburg of those curious festive processions (*Festaufzüge*), so popular in the middle ages. On these occasions it was, above all, important to find among the good folks of Lübeck a man who, as Martinman, could not only perform with exactness the customary ceremonial in all its details, but who had a sound stomach, and a head not easily inclined to giddiness. In order, however, to prevent any danger of the ambassador losing his balance, two other men accompanied him, who were called his "witnesses."

Accordingly, early on the morning of the 9th of November, St. Martin's Eve, the three set off on their journey in a carriage stoutly built and strongly bound with iron, in which was stored the cask of Rhine wine. At two-thirds of the way they halted, and rested for the night at the little town of Rehna. Here the Martinman on his entry was greeted with the shouts and hurrahs of the inhabitants, in return for which it was his duty to distribute among the crowd handfuls of nuts, apples, and wheaten rolls. Early on the morrow their journey was continued; but before entering Schwerin, their destination, and the capital of the Duchy, they halted before a blacksmith's shop, and requested the smith to inspect the carriage, and to see whether anything was damaged. When the clock struck twelve, they drove in a quick trot up to the town-gate, where a barrier and sentinel prohibited further progress. Hereupon an equerry stepped out of the guard-room, and put the Homeric questions to the Martinman, who he was? whence he came? whither he was going? inquiring further what he brought with him in his carriage, and who was to have it? These questions having been answered as fully as by Glaucus to Sarpedon, the barrier was drawn back, the sentinel presented arms, and the Martinman drove past with uncovered head, paying the customary fee of a florin for the military salute. No sooner had he entered the street, when cries of "Martinman! Fine Martin! Nut Martin! Penny Martin!" were raised by the assembled townsfolk. The apprentices of every craft welcomed him, and, amidst deafening shouts and acclamations, conducted him to his quarters. These noisy salutations were acknowledged by further donations of nuts, apples, and small coin, which, with a face of the utmost gravity, he scattered among the people. On reaching the hotel, he sent to announce his arrival to the ducal steward, and proceeded to put on his robes of office, consisting of a long black gown, over which hung a scarlet cloak without sleeves,

a white collar frilled and plaited round the neck, and a large wig enveloping his head. Decked out in this manner, he waited for the hour when he should be allowed to enter the ducal castle.

This was usually at three o'clock. He then mounted the middle bench of the *char-a-bancs*, and proceeded on his way to the castle. Behind him lay the cask of wine, and behind this, on the last bench, sat the two "witnesses." Grave as the Roman senators in the presence of the Gauls, but with some traces of stolid benignity on their features, they looked down upon the people who thronged around them, and who were kept in order by a handful of soldiers. As they approached the sentinel at the castle, the Martinman had to pull off the hat of the coachman in front, uncover his own head, and see that the "witnesses" behind did the same. The sentinel presented arms, and a florin and profound bow from the grateful ambassador repaid the compliment; but the hats had to remain lying by their side until they passed the sentinel again on their return. The coachman, who had hitherto driven slowly on his passage through the street, now cracked his long whip, and on reaching the inner court-yard of the castle, drove at full speed twice round the open space in the presence of the ducal family, while the Martinman again threw small silver coins among the people, who hailed him with the same acclamations as before. After having completed the second circuit, the carriage suddenly drew up in front of the grand staircase. Here the Duke's steward, who was deputed master of the ceremonies, stepped forward with several officers of state and notaries, to welcome the Lübeck visitors, all three of whom jumped down from the carriage at the same time. The Martinman placed himself opposite the *major domo* with his two "witnesses," and proclaimed in a loud voice the devotion of the Republic of Lübeck to the Sovereign Duke of Mecklenburg and his august family. Then followed an address, according to an ancient formula, in which he declared that the "High-wise council of the City of Lübeck doth thus present the ducal house of Mecklenburg-Schwerin with a cask of Rhine wine, in token of neighbourly friendship and attachment." Hereupon the steward protested that this gift was to be presented "out of duty and obligation," that "it ought not to have been Rhine wine, but Rhine-wine must. This time the wine will be accepted, but on condition that in future, according to ancient custom, Rhine-wine must be brought. In order, however," he added, "that no prejudice may attach from this omission to the most ancient right of his ducal highness, I protest against it publicly in the name of his ducal highness, and summon the registrar here present, to take the interposed protest *ad notam*, and in all submissiveness to send an accredited document to the office of the ducal marshal." This was contested by the Martinman as follows: "The council does not remember that his ducal highness has bound them to any duty; but I repeat what I said before: the wine is not presented as an act of duty, but from neighbourly friendship; hence I protest again formally against what has been said." Hereupon the steward rejoined, "I repeat, that the honourable council of the city of Lübeck is obliged to send yearly on St. Martin's Day a cask of Rhine-wine must as an act of bounden duty, and I adhere to all that I have said." The steward now called the gatekeeper, and ordered him carefully to examine the carriage and horses. If any defect was found in either vehicle, harness, or horseshoes, all became the property of the Duke. This actually happened in the year 1755; and it was only at the urgent and repeated entreaties of the senate of Lübeck, that Christian Louis, then Duke of Mecklenburg, restored them.

This examination completed, the cask was lifted down, and the Court-butler having tasted the wine, the Martinman took leave of the steward, and got into his carriage with the two "witnesses." The coachman drove them three times round the castle court at full speed, the ambassador meanwhile distributing small coin, and the people hailing him as before. The three then returned to their quarters,

and the Martinman unburdened himself of his cumbersome robes of office.

But his functions were not yet ended. It was now his duty to distribute, according to ancient custom, the presents which he had brought with him for the ducal household, namely, to the steward, chief cook, registrar and head butler. Each of these received a Dutch cheese weighing twelve pounds, a Lübeck loaf of bread, a cake in the shape of a half-moon, a bundle of smoked fish from Riga, another of herrings from Lübeck, each bundle weighing a pound, and four lemons.

At six o'clock precisely in the evening, the gate-keeper entered the Martinman's chamber, and with a profound bow and great ceremony invited him and his two "witnesses" to supper at the castle. The Lübeck visitors, accordingly, not excepting the coachman, followed him (called now the *Ehrendiener*, from bringing the invitation), who walked before them, carrying in his right hand a huge mace, and in his left a brazen lantern, only used on this occasion, three feet in height, and containing four candles, reflected through a hundred panes of horn. When the procession approached the castle, the sentinel again stepped forth, but without arms, and the *Ehrendiener* conducted them across the court into the dining-hall, near the kitchen, where the officers of the household were already waiting to receive the embassy with due ceremony. All then ranged themselves round the tables, which were loaded with goodly viands. At the head sat the steward; on his left the Martinman and the two "witnesses"; on his right the chief cook, the head butler, head porter and head gardener, opposite each other. At a side-table sat the *Ehrendiener* and the Lübeck coachman. Thirty-six dishes, according to custom, were served. When the courses of fish and meat were finished, the steward rose, and proposed the health of his sovereign. Several other toasts followed, all of which were drunk out of glasses kept for this occasion. They were pointed at the bottom, and had no foot; so that when once filled they had to be emptied at a draught. Two such glasses held the contents of an ordinary-sized wine-bottle. But, fortunately, the liquor was not strong.

The company rose from table about eleven o'clock, but the evening's festivities were not yet concluded; for they all accompanied the Martinman to his quarters, where, according to ancient precedent, their potations were continued for some hours longer. In the morning the *Ehrendiener* invited the Martinman to breakfast. The same guests, the same number of dishes. This time the Martinman proposed for a toast the *entente cordiale* between Mecklenburg and Lübeck. The whole company again escorted the embassy to their hotel, where wine was drunk till two o'clock, when the carriage came to take the worthies back to Lübeck. To prevent their starving on the road, a cold roast goose, a tart, a venison pie and some roast pork were put into the carriage. As a present for the Lübeck Senate, the Martinman received either a deer or a boar, as well as the so-called "Martin's florin," an ancient silver coin, which bore on one side the inscription, "Moneta nova Lubecensis, 1540," and on the reverse, "Status marce Lubecensis." Two bushels of oats were given for the use of the horses. At the town-gate the same honours were paid to the Martinman as on his arrival; and he now hastened home to give a due report to the Senate, and deliver the presents.

And this custom was celebrated in the nineteenth century! It was kept up as late as the year 1805, in the reign of the Duke (later Grand-Duke) Friedrich Franz, the grandfather of the late Duchess of Orleans.

T.

PADRE CLARET.

January 14, 1868.

I shall be thankful if you can conveniently afford me a little space for a final answer to Miss Edwards's communication in your last number. First, I plead ignorance of the statements made by recent English and French writers respecting the character of Padre Claret. I shall, therefore, be very much obliged for a reference to the articles of these writers in the reviews and papers alluded to. Secondly,

Miss Edwards acknowledges that she formed her judgment of Padre Claret mainly from the testimony "of several intelligent Spaniards and residents in Spain," that is, on hearsay evidence, taking it for granted that what they said against the Padre must be true! Thirdly, having seen the "illustrious Prelate" myself several times, my evidence in his favour may be taken for what it is worth. But I am vain enough to think that the evidence will weigh more with many of your readers than the testimony of intelligent (liberal?) Spaniards, many of whom are ever ready to calumniate their Queen and her Confessor, in order to pander to the prejudices of English travellers and English unprotected ladies on their way to the Sahara. Fourthly, I also quoted the evidence of Lady Herbert as an authority against the statement of Miss Edwards. The writer evades her Ladyship's evidence in a very amusing way, by asking: "Is it not her Ladyship who talks of 'Spain's saintly Queen'?" I answer, No. I consider that the Queen of Spain, whatever Her Majesty may have been in her younger days, is now an excellent, pious, and charitable sovereign, in spite of the calumnies with which she is constantly assailed in newspapers and by flippant and superficial tourists. When Miss Edwards visits Spain again, I do hope she will not listen to the tattle and gossip of "several intelligent Spaniards," but that she will endeavour to see things with her own eyes; and, above all, that when any exalted personage's character is traduced, she will remember the proverb—"Hear both sides of the question."

J. DALTON.

A NEW PROCESS FOR UTILIZING THE IRISH Bogs.

IN these unhappy days for our sister-isle, it is pleasant to hear of any plan by which her abundant resources may be developed and rendered fruitful. How to utilize the bogs of Ireland has long been a problem which many scientific men have endeavoured to solve; for, apart from the fame that would attach to any person who succeeded, the utilization of these vast fuel-fields is a subject of great national importance.

According to a report lately laid before the annual meeting of the Institution of Civil Engineers in Ireland, a successful effort has at length been made to manufacture a superior fuel from peat. The inventor of the new process is Mr. Charles Hodgson, who, according to the President of the above Institution, has not only attained to mechanical perfection in his mode of treating peat, but has also laid the foundation of a sound commercial undertaking, which only requires capital to be successfully worked.

Hitherto, the great difficulty in making peat available for fuel is getting rid of the large quantity of water it contains. Mr. Hodgson's plan of drying is, happily, exactly suited to the vicissitudes of a climate like that of Ireland; and, though novel, is at once easy and simple.

The principal features of Mr. Hodgson's invention may be thus summed up:—He uses a tube of iron five feet long and four inches in internal diameter, at one end of which a hydraulic ram works. The tube is filled with the peat to be operated upon, and at each stroke of the ram a cake one inch thick is produced, the peat in the tube being at the same time pushed forward one inch; and as each cake requires about one minute to traverse the length of the tube, there are sixty cakes produced in that time. Indeed, numerous experiments show that a tube of this description worked by a ram will produce 100 tons of compressed peat weekly. But in order to make the peat serviceable for fuel, it is necessary that the tube should be supplied with dry turf. This is obtained by using the upper surface of the bog, which, after being exposed for a few hours on a fine day to the atmosphere, is raked slowly over iron plates heated only by the waste steam of the compressing machine. By this treatment, the turf is rendered sufficiently dry to face the tubes, and it has been ascertained that by the combustion of twenty-five tons of compressed fuel, power and heat enough can be obtained to dry and compress seventy-five tons of excellent peat for fuel. It has further been found that eight Irish acres of bog

are sufficient to yield, during the fine weather in summer, 5,000 tons of compressed fuel.

The cost of production, as far as can be ascertained by careful experiments, is, for 400 tons per week, 3s. 11½d. per ton, excluding expense of management; but as this could not make the total cost of production more than 5s. 10d. per ton, and the peat has been sold for 9s. per ton at the works, and 11s. 6d. in Dublin, there is a good margin for profit.

Though by no means unmindful of the fact that there have been many failures in attempts to utilize peat for fuel, we trust that Mr. Hodgson's plan, which has borne the test of practical experiments, will be carried out on a large scale.

LAST FROM POMPEII.

Naples, Jan. 8, 1868.

THE work of excavation in Pompeii was recommenced yesterday. The sinews of war have arrived, and the weather has somewhat improved,—both necessary conditions of the labour; and we may now again expect some important discoveries. Indeed, those of last year were singularly deficient in interest, comprising only the banker's chest,—which must be an exception to my remark,—some instruments of agriculture, the Egyptian inscription, and a few other objects of less note. The site of this season's excavation is that in which the celebrated Oscan inscription was found, as the belief is that an Oscan city formerly stood there long before the newer Pompeii was built. With this special object in view, the excavations are, of course, watched with much antiquarian anxiety. The annual sum granted by the Government for these works is 60,000 lire, which being spent, Pompeii reposes until next pay-day comes.

About five years ago a little controversy sprang up as to the wisdom and generosity of imposing an entrance-fee on visitors to this world-wide ruin. It was argued that the tendency of every other country was to throw open its places of interest gratuitously to the public; that museums and libraries were no longer guarded by Cerberus and his family, who exacted an irritating tax; that it was impolitic to dam up these sources of civilization, especially in a country like Italy, which needed every educational influence. To this it was answered, that economic considerations required the tax, and that it was an easy and equitable mode of making foreigners, who formed the great proportion of the visitors, contribute a trifle for the pleasure which they received. The senator, Imbriani, however, a learned professor and a veteran patriot, proposed last session that such a tax should be abolished; and the Minister of Finance, unable to decide the question without further information, wrote to the Director of the Museum, the Commandatore Fiorelli. I believe his answer is, or will be, that if the tax should be abolished, certain advantages which are now purchased by it will be necessarily suspended—as the *custodes* who accompany the visitors and guard the ruins; the maintenance of the Archaeological Library, which has been formed from books taken from the libraries of the suppressed monasteries; and the Archaeological School. It was to pay these extraordinary expenses that the tax was imposed, and not those of the excavations, which are defrayed by government grant. In the first year of the experiment the receipts were found to be insufficient for the purpose; in the two following years they were just sufficient to cover the expenses; but in the two last there has been a considerable deficiency, as cholera and war have prevented the usual influx of visitors. What, then, is to be done, it is asked, if the fee is no longer exacted? Are the school, the library and the local museum to be closed, and the *custodes* to be sent about their business? As you are well aware, the National Museum and Herculaneum, as well as Pompeii, are subjected to the entrance-fee, which has of late produced such insufficient results that the National Museum has been compelled to advance from its funds 1,800 lire a month. This it refuses to do any longer; and the question now is, how nine *custodes* of the Museum, two of the Grotto of Sejanus, three of S. Martino, and twenty-eight of Pompeii, are to

be provided for, besides the several institutions I have named. Many, of course, are of opinion that it is a reproach to a liberal Government, which has lavished its finances like water on objects of less importance, should permit the public to be taxed for the sake of so paltry a sum as 25,000 lire a year, let us say. There can be no doubt that, since the exaction of the fee, the order and good arrangement of our institutions have been wonderfully improved; but it is no less true that thousands have been virtually excluded, notwithstanding the open Thursdays and Sundays.

The excavations in Herculaneum, which have been promised for two years, have not yet commenced; and, in spite of renewed promises, I see no prospect of their fulfilment. If public money is not forthcoming, I am told that a portion of the fund formed out of the fees will be appropriated to this purpose; but if the receipts have been found insufficient for what has been already undertaken, how can a "deficit" supply the means of recommencing these much-desired excavations?

H. W.

THE TAMING OF THE SHREW.

As Stephen Sly and old John Naps of Greece.
Induction, sc. 2.

FOR the private amusement of himself and his friends, the poet has introduced in the Induction allusions to some well-known inns and boon companions of his own county; recollections, no doubt, of the haunts and acquaintances of his boisterous youth. Such, probably, were old Sly and his son of Burton- (or Barton-) on-the-Heath; such Marian Hackett, the fat ale-wife of Wincoat, *i. e.* Wilmore, which, according to Mr. Staunton's note *ad loc.* is to this day popularly pronounced Wincoat—compare Drake, 'Shakespeare and his Times,' Paris edit. p. 24. With these I do not hesitate to couple old John Naps of Greece; Greece being a palpable corruption, which is neither remedied by Blackstone and Hamner's "Old John Naps o' th' Green," nor by Mr. Halliwell's "Old John Naps of Greys," or "of Greete." On the map of Warwickshire I find a place, "Cleeve Priory," on the Avon, a few miles below Stratford. Shakespeareans who are acquainted with the topography of Warwickshire, which I am sorry to say I am not, will decide whether this is a place likely to have been the residence of old John Naps; if so, I should propose to read:

As Stephen Sly and old John Naps of Cleeve.

It may be added that, with respect to these localities, the conjecture of Mr. Collier's MS. corrector, "Warwickshire ale" instead of "sheer ale," is very ingenious, and may be right; the text, however, gives so unexceptionable a sense that it requires no emendation.

To suck the sweets of sweet philosophy.

Act i. sc. 1.

S. Walker (Crit. Exam. i. 289) has rightly classed this line among that species of corruption which he calls substitution of words, where a particular word is substituted for another which stands near it in the context, more especially if there happens to be some resemblance between the two. He has, however, left the verse without correction; whilst an anonymous conjecturer, according to the Cambridge edition, has proposed "fair philosophy." The context, I think, clearly shows the true reading to be—

To suck the sweets of Greek philosophy.

Hon. But, wrangling pedant, this is, &c.

Act iii. sc. 1.

To complete this mutilated verse is no very difficult task, and has been performed by almost all editors; but most of their emendations are mere guesses, without the least explanation as to how the mutilation originated. An emendation which would lay claim to something better than an "airy nothing" should by itself indicate the way in which the beginning of the line became lost; for, in my opinion, the loss took place at the beginning, and not in the body or at the end of the line. I imagine that Shakespeare wrote—

Her sister—but! But wrangling pedant this is.

The copyist or compositor omitted the first two

words as he had just written or composed them in the preceding line, and the third was overlooked for its similarity to the following "but." The copyist or compositor catching this "but" fancied to have written or composed the three preceding words. I think some more plausibility may be attached to this explication than to Mr. Collier's "I avouch this is," or to Mr. W. N. Lettsom's "This is a Cecilia," not to speak of Theobald's and Hamner's conjectures. The worst expedient seems to me S. Walker's arrangement, which proves that in criticism, as well as in poetry, even Homer may sometimes take a nap.

PET. Come, where be these gallants? Who's at home?

BAP. You're welcome, sir.

PET. And yet I come not well.

BAP. And yet you halt not.

THA. Not so well apparell'd

As I wish you were.

PET. Were it better, I should rush in thus.

But where is Kate? Where is my lovely bride?

How does my father?—Gentles, methinks you frown.

Act iii. sc. 2.

The arrangement and disposition of this passage is, no doubt, corrupted. It is an unfit remark in Petruccio's own mouth that he does not come well; and it does not harmonize with his subsequent question—"And wherefore gaze this goodly company?" He would, on the contrary, have the company believe that he comes quite well as he comes, and that he gives no cause for staring at him. This difficulty is removed by the ingenious conjecture of Capell; there are, however, others still remaining. I do not think it likely that Tranio should join in the conversation at its very beginning; it is not his business to express a wish about Petruccio's apparel. The words, "Not so well apparell'd as I wish you were," evidently belong to Baptista; and in the old piece, the corresponding words ("But say, why art thou thus basely attired?") are likewise spoken by the father of the bride. In so far I agree with W. N. Lettsom's arrangement (Walker, Crit. Exam. iii. 68). For the emendation of the following verse, "Were it better, I should rush in thus," a number of conjectures have been proposed. Its supposed corruption, however, merely arises from a misunderstanding, or rather misconception. All the editors whom I have been able to compare refer these words to the preceding lines; their meaning, according to Mr. Dyce, being, "Were my apparel better than it is, I should yet rush in thus." But the pointing of the folio, which has a colon after "thus," shows that the line is to be connected with the following verses; and the position of "thus" at the end of the line confirms this construction. Petruccio, in answer to Baptista's reproaches, here imitates an amorous coxcomb, and asks if it were better to have come in after this manner, and with these questions. With the words, "Gentles, methinks you frown," he resumes his own manner and tone. Only on the stage can the truth of this interpretation be made fully apparent. The passage should accordingly be printed:—

PET. Come, where be these gallants? Who's at home?

BAP. You're welcome, sir; and yet you come not well.

PET. And yet I halt not.

BAP. Not so well apparell'd as I wish you were.

PET. Were it better I should rush in thus!—

(Imitating a coxcomb.)

But where is Kate? Where is my lovely bride?

How does my father?—Gentles, methinks you frown.

Although the first and fourth lines are no regular verses, yet there is no sufficient reason for the conjectures of S. Walker (Come, come) and W. N. Lettsom (Nor so apparell'd), and the text may in this respect be left untouched.

For it hath tamed my old master, and my new mistress and myself, fellow Curtis.

Act iv. sc. 1.

According to Mr. Staunton's note *ad loc.*, the substitution of "thyself" for "myself" by Warburton is, "notwithstanding the ingenious defence of 'myself' by other critics, perhaps right." Mr. Dyce expresses the same opinion. After a careful examination of the context, however, I cannot but consider Warburton's conjecture wrong. Curtis cannot be numbered among those that are tamed by the cold, as a few lines *infra* "his hot office" is mentioned: "A cold world, Curtis," says Grumio, "in every office but thine." We must, therefore, abide by Dr. Farmer's explanation, that

"if Grumio calls himself a beast, and Curtis fellow, surely he calls Curtis beast likewise." This kind of humour is completely in Shakespeare's vein.

Welcome; one mess is like to be your cheer.

Come, sir; we will better it in Pisa.

Act iv. sc. 6.

Capell's alteration has been finally refuted by Mr. Dyce. The metre of the second verse should thus be restored:—

Come, sir, we soon will better it in Pisa.

If not, a contraction may be thought preferable:—
Come, sir; we'll better it in Pisa.

KARL ELZE.

OUR WEEKLY GOSSIP.

THE Society of Arts has issued invitations for a Conference on "Technical Education," to be held in its rooms on Thursday and Friday next week. A very full meeting is expected. Earl Russell, Earl Granville, representatives from various Chambers of Commerce, and other public bodies, and mayors of towns the seats of leading industries, have already signified their acceptance of the Society's invitation.

A course of four Cantor Lectures, 'On Food,' by Dr. Letheby, will commence at the Society of Arts on Monday evening next, and be continued each succeeding Monday evening at eight o'clock. The programme embraces the following subjects:—Lecture I. The Varieties of Food—their Chemical Composition and Nutritive Value. Lecture II. The Comparative Digestibility of Foods; Functions of different Foods; Construction of Dietsaries. Lecture III. The Preservation, Preparation, and Culinary Treatment of Foods. Lecture IV. Adulterations of Food.

A great boon is to be conferred on students and users of our MS. literature at the British Museum. The Trustees have adopted the plan of the new Keeper of the MSS. for having a catalogue of MSS. classified according to subjects, and in which also all the prints of each MS. will be entered. The gain that this will be to editors of MSS. can be fully appreciated only by any one who has spent days and money in hunting through catalogues and printed books, and making journeys to ascertain what MSS. exist in the Museum, and where those he wants have been printed. What loss of time and temper will be saved! If Mr. Bond does nothing else during the rest of his tenure of office, this subject catalogue will make his keepership memorable in the annals of the Museum. But we trust this is only one of many reforms and aids to study that we shall receive at his hands. A striking improvement in the Printed Book cataloguing is also reported to us, that all important books are to be catalogued and put on the shelves as soon as they are received, and not kept back, as till lately they were, for the shoal of insignificant books—poor novels, music, tracts, sermons, &c.—which, though they rightly come into the Museum, may well wait awhile for full registration. The advantage of this plan in the foreign department will be immense, for there the books, being bought, come in at once when published, and will be speedily available in the Museum; and as men do not buy or get from Mudie's foreign books as they do English ones, their gain will be the greater.

We are requested to state that Mr. Edmonds, the lucky finder of so many rare books, though connected with the house of Messrs. H. Sotheran & Co., is not a member of the firm.

The *Gentleman's Magazine* for January contains a new nut to be cracked by Shakespeareans, in the form of a review by the Queen's Librarian of a little book on the identity of "Herne's Oak," which, so far as we were able in seriousness to do, we reviewed a short time since. The gist of Mr. Woodward's paper is the indications he describes to have been gathered from Collier's Map of Windsor and Nordin's View of Windsor Castle, which are alleged to point to a site near Lancaster Tower, and within the present iron gates, as the site of the Oak, which, in case this is true, must have disappeared long ago, and been neither of the trees in dispute,—that which four years since was turned

into busts and toys, or that which was cut down in 1796 and repudiated by George the Third.

The following advertisement, which appeared a few days ago in the *Times*, is worth citing as a curiosity of fine language:—"Logrenia, the Thaumaturgicaloteryhomo, begs to announce, in consequence of the immense success attending his Entertainments of Ambidexterous Prestidigitation and Gift Enterprise in America, that he will not be in England this season."

The details of Mr. Dickens's success in America are such as to cheer the thousands of his friends in England. People have waited in the streets of New York for half the night, with the hope of securing their tickets the next morning. The speculators, however, have "cut in" to the undertaking with a pertinacious avidity not to be distanced; a sure, albeit provoking, sign of unexpected—we may almost say unexampled—popularity. Private letters assure us that every conceivable, delicate, and thoughtful attention has waited on him, so as to assure him of his welcome. Lastly, that vehement individual, Mr. Train, who made himself so charmingly conspicuous in London some few years ago, has, like Mr. Lillywick's umbrella, at Miss Petowker's benefit, "broken out afresh," into a rhapsody of abuse, which will entertain no one more keenly than the great novelist himself. In times like these, when so much mischief is on foot to set ourselves and our near kinsfolk on the other side of the Atlantic by the ears, such a hearty triumph is as welcome as it is significant of the absence of anything like rancour on the part of the well-disposed and cultivated people of a great and noble country towards one who has no more spared their follies than he has England's.

Again, in the annual returns of mortality, we find a large number under the head Killed in the Streets—that is, the streets of London. Individual carelessness has something to do with this waste of 164 lives, but careless driving is principally to blame; and not till drivers are made to understand that a foot-passenger has a right to the crossing, and is not required to run out of the way, will the evil be remedied. Of these 164 deaths recorded by the Registrar-General, 49 were under 10 years of age, 15 from 10 to 15, 41 from 20 to 40, 29 from 40 to 60, 30 from 60 to 80, and 3 above that age. Sad as this statement is, it does not disclose the whole of the evil, for a still larger number are knocked down, and, though not killed, are more or less injured—some to such an extent as to make their lives miserable. Something has been done at critical crossings by the placing of an "islet" with lamps and posts; but it would be well to try the effect of a light bridge, or of a subway, at some of the most dangerous corners.

Mr. John Shelly, of Plymouth, is making a Glossary of Devonshire words, and Mr. Edward Peacock, of Botesford Manor, a Glossary of Lincolnshire words. Both will be glad of help from persons learned in the respective dialects. If Mr. Shelly means to treat his subject historically, we recommend him to apply to the Committee of the Early English Text Society, for whom the *Charlemagne Romance* of 'Sir Ferumbras' is being copied from MS. Ashmole 33, a translation from the French said to have been made by a clergyman living in the diocese of Exeter about the year 1377 (see Mr. Black's Catalogue). Though it is not so purely dialectal as Dan Michel's 'Ayenbite of Iwyt', yet there ought to be some words and phrases in it that a Devonshire man would recognize as special to the county now. Similarly, for Lincolnshire, we hope Mr. Peacock will work, for illustrations, Robert of Brunne's 'Chronicle' and 'Handlyng Synne', and the later county documents in which, as we hear, the Coventry and Lynne initial *x* forms appear.

A correspondent requests us to present his compliments to the English language, and to beg its acceptance of a couple of new words. In one of the Abyssinian telegrams, it seems that the name of a chief either was sent as, or was corrected into, *Waygham*. The Abyssinian must not keep this for himself; it is the very word for a *hoax*, and is more easily pronounced than a word with an aspirate at the beginning and an *x* at the end. And

now what is a swindle, a hoax with intent to defraud? Why a *swaggham*, of course.

The late bitter weather is enough to turn attention from literature to the state of those who have no homes. The Rev. Dr. Gilbert, 22, Finsbury Circus, sends us a prospectus of the "Providence Row Night Refuge," at work since 1860. Shelter for the night, bread and gruel for supper and breakfast, mostly for women and children. A new building in course of erection; 7,000*l.* paid for the ground; hard work to raise the funds; an unquestionable committee, and many well-known subscribers. We were shocked at the following sentence: "There is no distinction of creed, and no question is asked respecting religion. The only condition requisite is that the applicant be *homeless and without food and money.*" (The italics are not ours.) We fully believe it; we see both Archbishop Manning and Lord Shaftesbury among the donors. And we fully believe in the necessity of saying it; but what a satire is this necessity on the country! The committee announces—and the propriety of the announcement will not be questioned—that they will not turn a starving woman and her infant back into the frosty street at midnight, even though she should hold *erroneous doctrine* about transubstantiation! It is not said that short and tall persons are equally eligible: why not? Because nobody would make this distinction. Then why proclaim perfect indifference to creed? Here we stop.

The Messrs. Kelly & Co. have issued their annual edition of the indispensable 'Post-Office London Directory'; a book which, like London itself, grows stouter and richer every year. May its shadow never grow less!

The United States Minister of War has lately presented an official report to Congress of the mortality among Northern troops during the civil war in that country. According to this report, it appears that 244,747 white men were killed, 30,642 free negroes, and that 208,000 soldiers were disabled.

The following letter has been addressed by M. Philartète Chasles to M. Pierre Véron, editor of the *Charivari*. It seems that the majority of the members of the French Academy have made up their minds to reject all candidates who are real men of letters:—

"My dear Véron,—The other day you spoke of me as about to present myself once more as a candidate for one of the vacant seats of the French Academy, and you express the fear that my unsuccessful candidature may again put the *immortals* in the wrong. May I request you to deceive the readers of the *Charivari*? The French Academy now belongs to the clergy and the bar; it has no room, being a literary institution, for a writer who, as my friend Sainte-Beuve says, 'never wore the smallest cockade.' His Grace the Bishop of Orleans does not count me among the sheep of his flock, neither can I reckon on the vote of the celebrities of the bar, who, after their eloquent forensic struggles, find rest in the seats once occupied by Racine, Labruyère and Voltaire. The French Academy, thus transformed, places a literary candidate in the new and strange necessity, *not of presenting himself*, but of waiting until he is called upon. Yours, &c., PHILARTÈTE CHASLES.

—This is the proper attitude for a man of intellect to assume.

On the proposition of Dr. Karl Elze, of Dessau, the German Shakespeare Society, at its recent meeting (on January 3rd) in the Schiller House, at Weimar, has named the Rev. A. Dyce its honorary member.

Baroness Antonia von Arneth, fifty-five years ago, as Toni Adamberger, a celebrated Vienna actress, and the *fiancée* of Theodor Körner, died at Vienna this Christmas, at the advanced age of seventy-seven. Körner adored her; and her name will not be forgotten in Germany as long as the memory of her lover, the bard of 'The Lyre and the Sword,' is cherished there.

The German obituary of 1867 comprises a long list of eminent names in the various departments of literature, science, and art. The following are the most important ones: Prof. August Böckh, and Prof. Franz Bopp, the great philologists; Prof.

Gerhard, the celebrated archeologist; Paul Pfizer, the warm-hearted patriot; Julius Mosén, the excellent poet; Dr. Beitzke, and Director Kohlrausch, the historians of the German wars of liberation; Prof. Häusser, the historian of Germany since the death of Frederic the Great; Dr. Klemm, the historian of civilization; Prof. Rossmäler, the popular naturalist; Prof. Otto Weber, the eminent anatomist and physiologist; Archivath Kestner, the son of Charlotte Buff (Werther's Lotte); Kestner was born in 1774, the same year in which Werther was published; Peter Cornelius, the great painter; Prof. Sohn, the eminent portrait-painter; Prof. Cauer, the elegant sculptor; Julius Campe, Heine's friend and publisher; and, let us add, Maximilian of Hapsburg, Emperor and poet; and Nicolaus Dreyse ('Geheime Commissionär von Dreyse,' of course), the inventor of the needle-gun.

Some rare books and manuscripts have been sold during the past week by Messrs. Sotheby, Wilkinson & Hodge at high prices. The following may be quoted: Lord Bacon's Works, edited by B. Montagu, 17 vols., 16*l.* 15*s.*—Biblia Sacra Latina, MS., 14th century, 10*l.* 5*s.*—Book of Common Prayer, Jugge, 1577, 11*l.*—Amadis de Gaule, Paris, 1540, 8*l.* 10*s.*—Antiphonale, MS., Sec. xvi., 12*l.*—Audubon's Birds of America, 4 vols., 160*l.*—Audubon's Viviparous Quadrupeds, 3 vols. 52*l.* 10*s.*—Bibel in Teutsch, Koburger, 1483, 9*l.*—Edward the Sixth's Second Book of Common Prayer, Whitechurch, 1552, 23*l.* 10*s.*—Clutterbuck's History of Hertfordshire, 3 vols., 17*l.*—Drummond's History of Noble Families, 10*l.* 5*s.*—Dugdale's Monasticon, by Caley, Ellis and Bandinel, 8 vols., 22*l.*—Evangeliæ IV., on vellum, Sec. xii., with the name of the scribe, 26*l.* 10*s.*—Lutheri Ain Bethbuchlinn, MS. on vellum, 1573, 12*l.*—Michaux and Nuttall's North American Sylva, 5 vols., 10*l.* 5*s.*—Mionnet, Description de Médailles, 19 vols., 20*l.*—Loddiges' Botanical Cabinet, 20 vols., 10*l.* 10*s.*—Natural History of the State of New York, 19 vols., 15*l.*—Gough's Sepulchral Monuments, 5 vols., 66*l.* 10*s.*—Gould's Birds of Europe, 5 vols., 96*l.*—Gould's Birds of Australia, 7 vols., 101*l.*—Gould's Humming-Birds, 5 vols., 83*l.*—Gray's Genera of Birds, 3 vols., 22*l.* 10*s.*—Host, Icones Graminum Austriacorum, 10*l.* 5*s.*—Jury, Œuvres de Gravure, 9*l.* 10*s.*—Litta, Famiglie Celebri Italiane, 9 vols., 37*l.*—Sepulveda, Romances, Anvers, 1580, 11*l.* 5*s.*—Psalterium Davidis, MS., Sec. xv., 18*l.*—Reeve, Conchologia Iconica, 11 vols., 30*l.*—Schreber, Die Säugethiere in Abbildungen nach der Natur, 10 vols., 21*l.* 15*s.*—Selby's Illustrations of British Ornithology, 22*l.* 10*s.*—Solinus de Situ Orbis, MS. on vellum, 40*l.*—Surtees's History of Durham, 5 vols., 21*l.*—Whitaker's History of Craven, 17*l.*—Woburn Abbey Marbles, 10*l.* The three days produced 2,221*l.* 11*s.* 6*d.*

Some ancient and modern engravings were sold by the same auctioneers, from which the following is a selection:—The Passion of Christ, by Albert Dürer, 17*l.*—John Breughel, by Vandyke, 6*l.* 10*s.*—Portrait of Sutermaers, first state, by the same, 14*l.*—Prince Rupert, by Faithorne, 4*l.* 2*s.*—Charles the Second, by the same, 4*l.* 11*s.*—Endymion, Porter, by the same, 3*l.* 5*s.*—La Vierge, au Bas Relief, by Forster, 6*l.* 10*s.*—Madonna della Sedia, by Garavaglia, 12*l.*—Flock of Sheep and Goats, by Du Jardin, 4*l.* 4*s.*—Noli me Tangere, by Morghe, 8*l.*—David cutting off the Head of Goliath, by Marc Antonio, 9*l.* 10*s.*—Virgin seated on clouds, by the same, 8*l.*—The Parnassus, also by Marc Antonio, 50*l.*—Ecce Homo, by Rembrandt, second state, 25*l.*—The Great Coppelol, by the same, 10*l.* 5*s.*—Shepherd and Flock in repose, by Roos, 5*l.* 15*s.*—Madonna di S. Sisto, by Steina, 13*l.*—Sacrifice of Priapus, by the Master of the Caduceus, 6*l.* 15*s.*—La Tricoteuse, by Wille, proof, 12*l.* 5*s.*

Mr. Hamilton's collection of Greek coins fell to the hammer of the same auctioneers. The following are among the most important specimens:—Silver coin of Lebedus, with head of Minerva to the right, of great rarity, giving the name of a new Magistrate, 59*l.*—Silver coin of Sardes, head of a lion and of a bull, 9*l.* 5*s.*—Amorium, in copper, with head of

Apollo, 7*l.* 5*s.*—Tarent, copper, 11*l.* 10*s.*—Epiri, Phrygi, 11*l.* 10*s.*—trius s, in gold, Silver, scuri, coin of Messae, revers

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Apollo, 5l. 15s.—Apamea, Cistophorus, in silver, 7l. 5s.—Coin of Fulvia, in copper, 4l. 10s.—Gold Tarentum, with head of Apollo, 5l. 10s.—Five copper coins of Agrigentum, 10l. 5s.—Olympic, Illyrici, obverse, female head, 6l. 10s.—Oricus, Epiri, in copper, 7l.—Cistophorus of Laodicea, Phrygia, 10l.—Drachmas of Seleucus First, Demetrius and others, 11l. 11s.—Tarentum, Calabria, in gold, 17l.—Buxentum or Pyxus, Lucania, 6l.—Silver, Brutuli, in genere, with Busts of the Dioscuri, 17l.—Silver coin of Rhegium, 5l. 15s.—Silver coin of Athens, with head of Minerva, 20l. 10s.—Messenia, in genere, with head of Ceres to right; reverse, Jupiter holding a Thunderbolt, 70l.

THE SOCIETY OF PAINTERS IN WATER COLOURS.—THE WINTER EXHIBITION OF SKETCHES AND STUDIES by the Members is NOW OPEN, 5, Pall Mall East. Ten till Five.—Admission, 1s. Gas on dark days.

WILLIAM CALLOW, Secretary.

MR. MORRY'S COLLECTION OF MODERN HIGH-CLASS PICTURES IS ON VIEW at the Royal Exchange Fine Arts Gallery, 24, Cornhill. This Collection contains examples of Rosa Bonheur—Clarkson Stanfield, R.A.—Meissonnier—Alma Tadema—Gérôme—Frère—Landelle—T. East, R.A.—John Phillip, R.A.—Leslie, R.A.—D. Roberts, R.A.—Frith, R.A.—Goodall, R.A.—Cooke, R.A.—Pickersill, R.A.—Erskine Nicol, A.R.A.—Le Jeune, A.R.A.—Andsell, A.R.A.—Frost, A.R.A.—Pettie, A.R.A.—Yeaman, A.R.A.—Robson, A.R.A.—Cooper, A.R.A.—Gale—Marks—Lidderdale—George Smith—Linnell, sen.—Peter Graham—Oakley—H. W. B. Davis—Baxter. Also Drawings by Hunt, Cox, Birket Foster, Duncan, Topham, F. Walker, E. Warren, &c. Admission on presentation of address card.

The "WAG-HER-EYES" of the Moon actually displayed at the ROYAL POLYTECHNIC, for the gratification of the spectral, showing the playful habits of the spectral "Man in the Moon."

SCIENCE

Man: Where, Whence, and Whither; being a Glance at Man in his Natural History Relations. By David Page, LL.D. (Edinburgh, Edmonston & Douglas.)

By a process of Scotch natural selection, "Mr." has developed into "Dr." Page, as by a process of zoological progression Man has been developed from a turtle or a trilobite. The old Development Hypothesis is again brought before us in this little book, which is written temperately and plausibly, and with the advantage of recent arguments and presumed evidence in support of the hypothesis. An Edinburgh Free Church professor last winter called it "downright, dark, dreary atheism," and added that "it was trifling with human intelligence to propose it. It was an outrage upon common sense to ask us to ponder it,"—after which the said professor devoted to it six long lectures "of," adds Dr. Page, "downright, dark, dreary unreason." The two Scotch doctors must fight it out by themselves, for we shall not interfere, except by asking one question, viz., how could two such diametrically opposite beings be developed from the same primeval trilobite? Let Dr. Page answer this question if he can.

For those who know the arguments, it would be superfluous to make any quotations from these pages; while for those who do not know them, this book is compendious and informing. Having delivered two lectures last year in Edinburgh on this theme, Dr. Page was applauded and opposed. Pleased by one result and pained by the other, he felt impelled to publish this little volume founded upon the lectures, "his wish being to contribute his mite to the modern movement of mind which seeks to substitute inquiry for dogmatism, comprehensible methods for miracles, and rational convictions for traditional beliefs." His foe, the Free Church Professor, might obviously make a similar assumption of being right in contributing his mite of six long lectures. He might declare development from the famous Darwinian trilobite not to be "a rational conviction," and he might affirm that his six long lectures did actually "substitute inquiry for dogmatism." So far, there is as

much to be said for one lecturer as for the other lecturer.

Were it of any service, and were this the right place, we also could contribute our mite on the whole subject; but as we should require an equivalent to the Free Churchman's six long lectures, it is as well not to begin. Apart, however, from any discussion upon theories, every reader of this small volume will be satisfied with Dr. Page's clear and pleasing style in setting forth his views, and his fair mode of stating his arguments. Hence no one will find any impediment to an easy and speedy perusal; while the concluding chapter gives a simple summary of the preceding arguments.

Of the three titular questions, the Whither is that which most excites curiosity, but, unfortunately, is also that which is most briefly treated. True, a Development advocate has enough on his hands retrospectively, but we all turn with deep interest to the "Whither." Here we could have pardoned a little speculation and a mite or two of imagination; but as science tells us nothing certainly in this direction, the mere men of science are silent. Nevertheless, on closing a book which professes to give a proportionate reply to this self-proposed query, we feel disappointed. In noticing a previous work by Dr. Page, we suggested to him the larger development of this topic, and we fully expected much more than we now find. Considering how much is theoretically assumed in the retrospect of such advocates as the present one, there need be no fear of assumption for a speculative future. If a student believes that man has been developed by natural selection, or other natural evolution, out of a crustacean, he may just as easily believe, with Dr. Page, that some ulterior and superior being will be developed out of man. Why not imagine and describe him? Nature tells us nothing about the matter; and if we have no other guide but Nature and the analogies of Nature, it would be at least a pleasing dream to conceive of some angelico-human being lecturing 6,000 years hence in New Edinburgh, when the Free Church may have been developed into the New Jerusalem, to an angelico-human audience, who may be amused with descriptions of the old humanity of 1867, and its transitional imperfections.

Had we only a six-long-lecture-loving audience, we ourselves would have a turn at the Whither. Dearly, too, should we like to show the logical issues of the development hypothesis as maintained by Dr. Page. Why not, for instance, propound a development of Scotch terriers into Scotch men? Indeed, this may really take place in New Edinburgh. Some ill-natured folks would intimate that it has taken place in the Old. Shameful calumny! Still it is according to hypothesis. No dogmatism will disprove it.

SOCIETIES.

GEOGRAPHICAL.—Jan. 13.—Sir R. I. Murchison, Bart., President, in the chair.—The following new Fellows were elected: Drs. J. A. B. Horton, T. Staley; Messrs. A. L. Elder, R. Jardine, B.A., E. Morris, M. C. Morrison, A. H. Mounsey, G. Macnair, J. F. Pownall, J. Pender, J. B. Redman, C.E., H. P. Stephenson, T. O. Stock, M.P., H. A. Tilley, R. Watson, E. B. Webb, C.E., and Major G. H. Waller.—The President read a letter respecting Dr. Livingstone, which he had received the same day from Dr. Kirk, of Zanzibar, dated the 29th of October.—The following papers were read: 'Explorations in the Isthmus of Darien,' by M. Lucien de Puydt, and 'On the Physical Geography of the Belize River,' by Mr. S. Cockburn: an account of the extent of the Belize River-basin, the rainfall, evaporation, and so forth, over the area.

BRITISH ARCHEOLOGICAL ASSOCIATION.—Jan. 8.—Mr. Cuming in the chair.—Mr. Baily exhibited two Saxon knives.—Mr. Simpson sent a small garter ring.—A thin lead seal was shown by Mr. Edmunds, which had been attached to some ancient document.—A tray of forgeries was also handed round, among which were two badges, in the shape of a Talbot dog, very well executed in lead.—The Chairman mentioned that he had recently seen some bells, very cleverly made of brass, but evident cheats. It was said that some of these were of an oriental type, and doubtful at least.—Mr. Leven said that the British Museum authorities had taken advantage of the Abyssinian expedition to send out a gentleman to collect oriental antiquities, and he thought it would be well if gentlemen who possessed such curiosities, whether doubtful or not, would exhibit them.—Mr. Blashill read a description, by Mr. J. T. Irvine, of a monument which had been found during the restorations at Middleton Abbas, Dorset.

INSTITUTE OF BRITISH ARCHITECTS.—Jan. 4.—A letter from Signor Kaftangiolu, architect, at Athens, dated 26th December, 1867, was read by Professor Donaldson:—"I wish to give you some account of Art at Athens, knowing the interest you take in the subject. After the fall of King Otho, Art lost a great protector at Athens, and I was myself obliged to resign my appointment as Director of the School of Fine Arts, which is now in the hands of the military engineers. In revenge I was happily charged by the executors of a rich individual to execute my project for a School of the Fine Arts, called Polytechnic, at a cost of 80,000l. Four years are passed since it was commenced. The sub-basement, all the columns, the cornices, windows, are of Pentelic marble. The plan of the edifice is divided into three separate blocks; three-fourths are now built, and I hope to cover it in, in the course of the year. The elevation has a length of about 330 feet, English; in fact, it is the largest building now constructing at Athens. Besides this Polytechnic School, we are now erecting a Museum for Antiquities, after the plan of a German architect, Professor Lange, of Munich. The expense will be met by a rich Greek at Petersburg, M. Tosigou, and a Candiot lady, Madame Bernardachi. The works also of an Academy of Literature and Science will be soon resumed, after having been suspended for some time; it is being built by Hansen, at the expense of the rich Greek banker, Sina, of Vienna. The Archaeological Society have decided, with the money raised by means of a lottery, upon laying open the remains of the Temple of Apollo at Delphi, which, as you know, are covered by the houses of the village. But unfortunately the money acquired, amounting to 8,000l., is not sufficient to buy up the village. Neither France nor England have yet taken part in this important matter. In the mean time I send you a leaf of laurel, which I plucked on the spot. The day before yesterday a representation took place in the Odeum of Herodes Atticus, of the 'Antigone' of Sophocles. Thus, after so many centuries, the Theatre of Herodes Atticus again vibrated with the accents of the universal poetry of Sophocles. The railroad from Athens to Piræus, by an English contractor, is on the point of being commenced. Unfortunately, the line chosen for the station is not favourable either for the antiquities or commercial interests, having been injudiciously selected."

ZOOLOGICAL.—Jan. 9.—Dr. J. E. Gray, V.P., in the chair.—Prof. Newton exhibited the humerus of a large species of extinct pelican from the Cambridgeshire Fens.—Mr. Slater exhibited, and made remarks upon, a drawing of a new species of Impeyan, lately named by M. Albert Geoffroy St.-Hilaire *Lophophorus Huyzi*.—Mr. W. K. Parker read a memoir 'On the Osteology of the Kagu (*Rhinocetus jubatus*).—A communication was read from Mr. Gerard Krefft, 'On Various Points in Australian Natural History.'—A communication was read from Lieut.-Col. R. L. Playfair, 'On a Collection of Fishes made in Madagascar by Mr. Alfred Grandidier,' amongst which were two

species believed to be new to science, and proposed to be called *Gobius Grandidieri* and *Mugil Smithii*.—Mr. H. Adams communicated some descriptions of new species of shells collected in Mauritius by Geoffrey Nevill, Esq.—Dr. Gray made some observations 'On the Skin of an Otter exhibited by Mr. Bartlett,' which he referred to *Barangia Sumatrana*. Dr. Gray also communicated a synopsis of the pigs (*Suidæ*) found in the specimens in the collection of the British Museum.

INSTITUTION OF CIVIL ENGINEERS.—Jan. 14. —C. H. Gregory, Esq., President, in the chair.—The President delivered the annual address on taking the chair.—The following candidates were elected: as Member, Mr. D. Phillips; and as Associates, Messrs. T. P. S. Crosthwait, W. C. Faber, G. Farren, Major J. G. R. Forlong, R. E., T. E. Owen, M. Rayne, H. Y. Richardson, Jagannath Sadaseewjee, J. Stewart, Capt. H. Tulloch, R. E., and C. Wawn.—A report was brought up from the Council, stating that the following candidates had been admitted Students of the Institution: Messrs. H. Adams, C. A. Alberga, R. W. P. Birch, J. W. Campion, L. Heath, A. W. Hemans, O. H. Howarth, W. H. King, F. H. Landon, A. H. Le Breton, F. H. Mollett, G. P. Pocock, G. H. Roberts, E. L. Robertson, D. S. Shaw, J. H. Waller, and F. Wilton.

MEETINGS FOR THE ENSUING WEEK.

- Mon.** Asiatic, 3.—'Materials for History of Mohammedan India,' Dr. Leach.
— Architects, 8.
— Society of Arts, 8.—'Varieties of Food: Its Composition and Nutritive Value' (Lecture), Dr. Letheby.
Tues. Horticultural, 3.—General Meeting and Lecture.
— Engineers, 8.—'Victoria Bridge,' Mr. Wilson; 'New Railways at Battersea,' Mr. Fox.
— Statistical, 8.—'National Income,' Mr. Baxter.
— Ethnological, 8.—'Cast of Human Remains and Works of Art from Tumuli, Portugal,' Prof. Bask; 'Darwinian Theory,' Mr. Crawford.
Wed. Society of Arts, 8.—'Artisans' Reports of Paris Exhibition,' Mr. Hawes.
— Geological, 8.
— Society of Literature, 8.—'Works attributed to Shakespeare,' Dr. Ingley.
Thurs. Mathematical, 8.—'Equilibrium of Forces in Space,' Mr. Spottiswoode; 'Stereograms of Curves, &c. in Space,' 'Reciprocal Diagrams of Forces, &c.,' Prof. Maxwell; 'Anharmonic-Ratio Sextic,' Mr. Walker.
— Academy of Arts, 8.—'Architecture,' Mr. Scott.
— Royal, 8.—'Existence of 3 Equal Roots, &c. of a Binary Quartic or Quintic'; 'Caudal Fin of the Eel,' Prof. Wharton Jones.
— Zoological, 8.—'Dr. Gray on Sponges,' Dr. Bowerbank; 'New Species of Birds,' Messrs. Salter and Salvin; 'Mammals superæ,' Mr. Ramsay.
Fri. Antiquaries, 8.—'Excavations, Trilford,' Prof. Rolleston.
— Royal Institution, 8.—'Faraday as a Discoverer,' Prof. Tyndall.
Sat. Royal Institution, 3.—'Non-Metallic Elements,' Prof. Roscoe.

FINE ARTS

JOHN DOYLE.

LAST week's obituary included with unusual absence of parade the name of a man who in his time, as a comic satirist, had no small political power. As a pseudonym the signature of "H. B." for some twenty years, kept St. James's Street in a state of expectancy as to public things and public men. The strength and grace and delicacy of Mr. Doyle's caricatures rested on the fact of their never degenerating into coarseness. In them, it is true, might be seen Lord Brougham's nose, and Lord Morpeth's ill-considered dancing, yet they were never for an instant vulgar. He was an innately refined artist. He began life under humble circumstances; unless we are mistaken, in the household of Judge Mayne, of Dublin—a large and liberal and kindly household; and by his drawings of animals made it there obvious that he had the instincts of a real, original observer. That there was from first to last insufficient artistic training to be complained of, need not be told. When the town tired of "H. B." (or when "H. B." tired of the town) he had thoughts of changing his vocation, and we have heard of a portrait of the late Sir Robert Peel, possibly incomplete; probably, therefore, none the less a bad portrait.

In private life John Doyle in no respect represented his reputation as a caricaturist. He was courteous, quiet, utterly averse to listen to or believe in the scandals of the hour, and never (as all who knew him can most emphatically assert) made use of material gathered in private to wing his pencil. He was simple in manner, more perti-

nacious in argument than in agreement, but never aggressive. The best character of himself may be found in the career of his children, all in different paths and careers, individual as artists.

FINE-ART GOSSIP.

Mr. Holmes, of the MS. Department, British Museum, known to some of our readers as a draughtsman and designer of illuminations, has gone with instructions to act as archaeologist to the Abyssinian expedition.

The death of Mr. Charles Palmer, who recently gave such an extraordinary price for the finest impression of Rembrandt's 'Hundred Guilder Piece,' may be said to offer a new comment on the vanity of human wishes: his enjoyment of the dearly-bought treasure has been brief indeed. The impression, with all the accumulated examples of other works, some of them of the rarest kinds,—including Turner's famous picture, 'The Burning of the Houses of Parliament,' and etchings by Rembrandt, Dürer, and Müller; also engravings of extraordinary value by Raphael Morghen, &c.,—will, we understand, be disposed of by auction. We heartily trust some provision will be made to enable the British Museum to purchase some of the most desirable works of the Palmer collection. Such opportunities as this are very rare, and ought not to be neglected: too many treasures of this order are already lost to the country.

The Department of Science and Art are again busy in gathering examples for the forthcoming and concluding Exhibition of National Portraits, which will open in April next: earlier than before. This Exhibition will comprise, first, portraits of persons (deceased) who lived between 1800 and the present time; secondly, portraits of persons living before the year 1800 who were unrepresented or inadequately represented in the two previous Exhibitions. Portraits will be required for arranging not later than the 3rd of March next, and will be returned in August next.

Messrs. Morris, Marshall, Faulkner & Co., who have in hand the commission for decorating one of the new Refreshment Rooms at the South Kensington Museum, are considerably advanced with the work. The ceiling is white, relieved with rich yellow patterns, and deeply coffered; an echinus cornice moulding, of somewhat exaggerated character, fills the angle between the walls and ceiling, and has the egg picked out in gold; a broad band comes next below this, divided in panels by white lines; some of the panels have figures of animals in action painted within them—this element is flat on the wall; the next is composed of patterns of sharp-leaved foliage and branches in low relief, and picked out in colours. Beneath the last is the dado, of about seven feet in height, panelled and painted in a pleasant sage-green colour. The work is not yet advanced enough for criticism. Mr. Poynter, to whom is entrusted the other refreshment-room at South Kensington, has not, we believe, yet begun to work on the walls of the chamber.

In the *National Zeitung* of Berlin we find bitter complaints of the maltreatment of some pictures in the museum of the Prussian capital. An article signed by Herr Alfred Woltmann, the author of a book on Holbein and his Times, calls attention to the way in which an Andrea del Sarto has been flayed. The picture in question represented the Virgin on a throne, surrounded by saints; and the critic speaks of it as the finest specimen of the master that exists in Germany. The sum of 45,000 francs was paid for it about thirty years ago, and till last summer, says Herr Woltmann, it would have fetched triple or quadruple that price at a Paris auction. It is now almost worthless. Its colours are all washed out, and it almost looks as if the skin had been stripped from it, and a new skin put on, for which Andrea del Sarto is not responsible. Nothing is left of it but the composition: even the expression of the faces is altered, and glaring discord has succeeded to the exquisite harmony of the original. The restorers are the more to blame as the picture was in an excellent state of preservation. But we may suppose that if one picture is made to undergo such a process, none of the rest in the Berlin Museum are safe.

Herr Woltmann calls upon the national representatives to take up the question, and reminds them that on similar abuses being discovered in Munich, a commission of painters and connoisseurs was appointed to superintend every restoration. Some such guarantee is as much needed in Prussia. It is not always that mere writers in the press can speak with sufficient authority to overawe Government officers, or can venture to speak boldly in the face of press-laws and their interpreters.

MUSIC AND THE DRAMA

On TUESDAY EVENING, the 21st of January, a READING of Shakespeare's *MACBETH* will be given at ST. JAMES'S HALL, by Mr. Lin Rayne, in aid of the Boys' and Girls' Homes for Destitute Children not Convicted of Crime. The whole of Lock's Music will be performed by members of the Civil Service Musical Society, the Quire Choir, the Trinity Choral Society, and other amateurs. The Solo Part of Hecate by Mr. Wallworth. Conductor, Mr. Arthur S. Sullivan.—Stalls, 5s.; Balcony, 3s.; Area, 2s. Tickets may be had at St. James's Hall, Piccadilly.

MR. HENRY LESLIE'S CONCERTS, ST. JAMES'S HALL.—ORCHESTRAL AND CHORAL CONCERTS, on THURSDAY EVENINGS, Feb. 6, 20; March 5, 19, 26. Choral Concerts on Feb. 13, 27; March 12; and April 2.—Mendelssohn's 'Elijah,' 'Midsummer Night's Dream' Music and 'Reformation Symphony,' Cherubini's 'Inclina Domine,' Beethoven's 'Choral Fantasia,' Gounod's 'Messe Solennelle,' with Selections from Handel, Mozart, Schubert, Bach, Mendelssohn, Beethoven, &c. Nadirgals and Part Songs, Songs and Glee, by Purcell, Arne, Bishop, &c. The most eminent Artists. Professional Band of Sixty. Mr. Henry Leslie's Choir.—Tickets (at popular prices) and Prospectus at all the Music-sellers, and Austin's, St. James's Hall.

NEW QUEEN'S.—Another drama, previously tried at Liverpool, has been reproduced on the London stage; but this time with better success than in the two former instances. 'Dearer than Life' is a comedy in three acts, by Mr. H. J. Byron, written principally with the view of giving an important part to Mr. J. L. Toole, who has availed himself to the utmost extent of the opportunity. The performance will go far to raise him to the level of the late Mr. Robson; and indeed the part which he has been called upon to support bears a strong resemblance to the hero of 'The Porter's Knot.' Mr. Byron's play, however, is quite original, and of great merit; we may add also, that it is admirably acted. The character sustained by Mr. Toole is that of a father, named Michael Garner, whose scapegrace son, Charley (Mr. C. Wyndham), has committed a forgery. The mistaken lad has a dissolute companion called Bob Gassitt (Mr. H. Irving), who leads him into error. The performer raises, by skilful acting, this part, not at all attractive in itself, to singular prominence, compelling the recognition of it as the type of a class. The scene of the initial act is laid in the Old Kent Road, where old Garner is celebrating in his shop-parlour the anniversary of his wedding-day. The festivity is interrupted by the appearance of Charley's employer, who informs the astonished parent of his son's delinquency. The first care of Garner is to conceal the fact from his wife, who doats upon the boy, and will not believe any ill of him; and the next, to provide for his leaving the country; meanwhile, taking upon himself the charge of the forgery. The distress is heightened by the circumstance that the mother's bureau has been despoiled of a considerable sum, for poor Garner suspects his son of the robbery, and not his brother Ben, who is, however, the real criminal. The pertinacity with which the mother clings to the belief of her son's innocence is one of the most touching points of the story. When Michael suffers himself to be overheard relating the truth of the case to his niece Lucy, his remorse is so great that he feigns to be drunk, and so restores her confidence. Ultimately, Charley returns from the colonies with ample means, and his uncle's crime is detected. Old Ben, always the disgrace of the family, and a vituperative malignant sot, is played by Mr. Lionel Brough with so much intensity, that in more than one passage his vehement delivery was rewarded with acclamations. We have said that Mr. Toole made the most of the occasion; and, indeed, his portrait of the affectionate self-sacrificing father and husband was distinguished by so much pathos, and so many delicate touches of feeling, that it must take the highest rank as a work of histrionic art. The drama is well mounted, and was received with enthusiasm. The dialogue is witty as well as pathetic, and smiles and tears were both blended in the recognition by the audience of its merits.

STRAND.—A new piece was produced here last Saturday, entitled 'Old Salt,' by John Daly, who has already made a successful stand as the author of 'Broken Toys,' and of 'Married Daughters and Young Husbands.' The drama is in two acts, each act consisting of a single scene. The character designated in the title is a retired ship-master, resident at Falmouth, named Captain Brangle, who is represented by Mr. Sam Emery, and who has benevolently brought up as his granddaughter a little girl whom he has saved from the workhouse, and who goes by the name of Patty (Miss Nelly Moore). Patty is good-looking and kind, but uneducated, though arrived at womanhood. She is, however, in love with Tom Parish, a groom (Mr. David James), with the captain's approbation, who has consented to their marriage. But it is Patty's misfortune to be discovered to be an heiress, and the man of law who has the management of the estate declares that under the altered circumstances of the case the intended marriage is impossible. The scene now changes from Shingle Cottage to Trefusis Hall, where Patty is shown labouring hard to educate herself, in which she is assisted by her cousin, Miss Maud Marchmont (Miss Gwynne). Mr. Highbury Barnes (Mr. Belford), the discoverer of the documents which fixed Patty's identity, makes a subsequent discovery of other papers, the result of which is to induce him to have two strings to his bow; accordingly, he pays his addresses to both cousins, but is ignominiously rejected, and narrowly escapes being thrashed by Tom. Maud is, in fact, also betrothed to another cousin, who, on his return to England, is almost lost in a storm, but is delivered by the Captain and Tom, who gallantly rush to the rescue of the crew of a foundering ship. Tom also, in turn, has made a discovery; for having accidentally changed coats in his encounter with Barnes, he finds a counsel's opinion, stating that the property is to be divided between the two ladies. The result is, that Patty determines on wedding Tom, and Maud, of course, pairs off with her almost shipwrecked hero. The dialogue is charmingly written, and the characters are skilfully acted, particularly that of the heroine and her generous protector. The performance was eminently successful.

HOLBORN.—The management of this theatre has fallen back on Mr. Boucicault's 'Flying Scud,' which was reproduced on Monday with success.

MUSICAL AND DRAMATIC GOSSIP.

THE *Eva Almanack*, devoted to musical and dramatic matters, is the best publication of the kind with which we are acquainted; full of information, and with a good store of anecdote, fun, and reminiscence, contributed by some of our best dramatic hands. Take, for instance, the following stage repartee gathered by Mr. Boucicault in Mobile, Alabama:—"Some years ago, when Macready was performing in that city, he was unfortunate enough to offend one of the actors, a native American of pure Western type. This person, who was cast for the part of Claudius in 'Hamlet,' resolved to pay off the star for many supposed offences. So in the last scene, as Hamlet stabbed the usurper, that monarch reeled forward, and after a most spasmodic finish, he stretched himself out precisely in the place Hamlet required for his own death. Macready, much annoyed, whispered freely: 'Die further up the stage, sir!' The monarch lay insensible. Upon which, in a still louder voice, Hamlet growled: 'Die further up the stage, sir!' Hereon Claudius, sitting up, observed: 'I believe I'm king here, and I'll die where I please.'" But the chronicle of events in the *Eva Almanack* is less correct than it might be. Madame Giulia Grisi is credited as having made her first appearance in England in 1832. This is a mistake. The Grisi who then sang was her elder sister, Giuditta, a far less attractive artist, though still a good singer and a clever actress. The Grisi whose career in London and Paris has been of such unexampled length and brilliancy, made her first appearance

here early in the year 1834 as *Ninetta* in 'La Gazza Ladra,' when she conquered in ten minutes the public, held so long and so fast by her, by her personal charms, her beauty of voice, and her brilliancy of execution, in her *sortita*, 'Di piacer.'—While speaking of Almanacks for the year, honourable mention must be made of *The Musical Directory* (Rudall, Rose, Carte & Co.), which, so far as we have examined it, appears to be an improvement on former issues in carefulness and completeness of execution.

Dear old Moritz Hauptmann (there is not a musician who has studied under him at Leipzig but will join in our epithet) is gone, at the advanced age of seventy-five. He was one of the last and best masters of composition left in Germany, strict without stiffness, and more genial by far than such teachers of the science of music as Albrechtsberger and Reicha. He knew, intimately and deeply, what he had to teach; he instructed those under his care with as little trammelling of their feelings and fancies as any collegiate professor could be expected to do; and this, be it noted, at a period when an amount of established provocation directed towards all "rule and governance" had infected German music with a spirit of crude lawlessness. Had not Herr Hauptmann been so great and conscientious a professor, he might have left a mark and a fame as a composer. What we know of his sacred music is, if not startlingly original, solidly excellent. He has been attended to his grave with every regret of his friends, townsmen, pupils, and those, like ourselves, personally strangers to him, but who acknowledge gratefully the real results of his great and honest teaching.

Mr. Lee, who announces himself as architect of Her Majesty's Theatre, has corrected a statement in the *Times*, which announced that the work of reconstruction had begun. Nothing, he says, is as yet decided on.

There is no end of concert-music going on. The lovely Ottett of Schubert was given on Monday night at the *Popular Concert*.—Among other concerts may be mentioned the one by the gentleman who sings as *Herr Schöpfung*.

Owing to Mr. Costa's severe illness, M. Sainton conducted the *Sacred Harmonic Society's* performance of 'The Creation' on Friday week.

A Tragic symphony by Schubert is to be expected from Vienna.

A new 'Ruth,' by Mr. Tolhurst, is to be performed on an early day.

The *Musical Standard* speaks in the highest terms of the organs built by Mr. T. C. Lewis.

Christmas-Eve was kept in an English church at Paris in this wise:—"At the Anglican church in the Cour des Coches, there was a choral celebration of the Holy Communion on Christmas-Eve, the music for the 'Sanctus' and 'Gloria' being specially composed for the church by Henry Hugh Pierson. A writer in the *John Bull* speaks with the greatest enthusiasm of the beauty of these pieces, and of the playing of Mr. Tamplin, who occupied the organ-seat, where Mr. H. P. Lichfield generally presides with so much ability. He also praises the hymn of adoration, 'Greatest Jesu,' composed by Mr. Lichfield, which he recommends to English choirs."

It is said that our clever amateur, Mr. Frederic Clay, is at work on an operetta for St. George's Theatre.

We have the following from the *Standard*:—"A new opera-house, built by Mr. Pike, formerly of Cincinnati, is to be opened in New York. It has a frontage of 112 feet in Eighth-avenue, and of 120 feet in Twenty-third-street; the height of auditorium from floor to ceiling is 70 feet; it has a dome of stained glass, this dome is 30 feet in diameter. The depth of the stage is 70 feet, width 80 feet, height 50 feet. In the auditorium, which can easily be transformed into a ball-room, 2,600 persons can be seated. Exclusive of this house, there are now ten first-class or 'west side' theatres in New York city, besides several large concert-rooms, music-halls, and 'conservatories.' In fact, the tendency of the people

is rather towards musical than theatrical entertainments."

Though this is not the fit place for the discussion of Ritualism, it is impossible altogether to overlook the mass of communications which pour in respecting the manner of performing the musical portions of our established form of worship. We have remonstrances and suggestions from every side, showing that, at all events, the question excites an intimate and real interest. In particular is the ugly old Gregorian music a special bone of contention. Our own opinions of its value in point of art have not to be re-stated. Surely the Rector of Liverpool's clear and common-sense counsel that the feelings of the majority of this or the other congregation—and not the whimsies of this or the other pedant, whether ritualist or evangelical—should have some voice in settling the question. This, after all, is one of private judgment in interpretation of directions possibly expressly meant to be elastic, so as to suit the widely differing tastes and consciences of those whose religious creed is based on a protest against mortal infallibility.

There are times when the spirit of correspondence amounts to an epidemic. Besides the controversial letters just alluded to, we have gratefully to acknowledge more than one criticism on local concerts of interest, as, for instance, Mr. Halle's. Another intelligent communication denounces, and wisely, the mystification of titles of foreign works *ad captandum*. Beethoven's *Sonatas* have been too mercilessly subjected to this process. Yet Beethoven, the Turner of musicians, was as much puzzled by the comments of his rhapsodists,

Interpreters of meanings never meant, as was the painter of 'Carthage' and 'The Fighting Téméraire' by the florid profundities of Mr. Ruskin's essays. So Mozart's well-known letter, disclaiming any mystical purpose when he set about the composition of pure music, should be a standing rebuke to those super-exquisite amateurs—whose professed admiration of any given great man's works is, in nine cases out of ten, only so much covert glorification of their own sagacity and discrimination. So Chopin's 'Notturmi' have, by English publishers, been decked out with every manner of fantastic and ill-considered title, of which the maker of those exquisitely delicate movements never dreamed. So, worst of all, "to point a moral" (as a friend reminds us) Mendelssohn's "Lieder ohne Worte," indicating clearly (if ever indication was clear, their writer's intention to make melodies without reference to meaning, has been so "decked, and padded, and rouged," (to quote Scott) by French polishers, that Mendelssohn could not recognize his songs with their affected and affixed titles. Nothing could have more irritated one of the most genial and wisest musicians who ever drew breath, than such fantastic and faded sentimentality. If the copyright law means anything (some are rash enough to suppose that it does not) should it not protect works without titles from being desecrated? The author (as was said here in regard to the reserved "Reformation Symphony,") should have a right over his own creations—after no less than before the tomb has closed on his ambitions and his dreams.

A new opera, 'Cicco e Cola,' by Signor Buon-omo, is said mightily to please the public of the Santa Radegonda Theatre, Milan.—Madame Czillag is singing at Florence.—'La Contessa d'Amalfi,' by Signor Petrella, appears to be coming into request in Italy.—Signor Pedrotti's 'Tutti in Maschera,' an opera of which we have pleasant recollections belonging to Genoa, where we heard it some years ago, keeps its place on the stage there.—Another so-called new work (but who does not now despair of real novelty in southern operas?), 'Il Mantello,' by Signor Carlo Romani, has pleased at Lucca "soberly."—Signor Mercadante has composed funeral music in memory of Pacini.

Here are a few gleanings from the *Gazette Musicale*. The Conservatoire Concerts have broken out astoundingly for so conservative a body, by admitting into their chaste programmes the 'Tannhäuser' March, Herr Wagner's best music, so far as we know his works.—'Les Nuits de Florence,' a new three-act opera, the music by

Ferdinand Lavainne, is about to be given at Lille.—'Riquet with the Tuft,' set by M. Deffès, is to be among the next novelties at the theatre just established at the short-lived Athénée concert-room.—Madame Miolan-Carvalho has re-appeared with amazing success in that pretty extravaganza, 'Fanchonnette,' with M. Clapisson's music, which established her popularity as an artist of the highest class in Paris.—'Élisabeth en Hongrie' is the title of the new opera by M. Jules Beer (Meyerbeer's nephew) in preparation at the Théâtre Lyrique. And while talking of Meyerbeer, among other curious pieces of news that ooze up and out of unexpected sources, we may announce, on the authority of the aforesaid *Gazette Musicale*, that a new concert-room, called "The Meyerbeer Hall," has been just inaugurated in Hardman Street, Liverpool.

Herr Offenbach's 'Genéviève de Brabant,' refitted for the Parisian theatres, is said to be in its story as little decorous, and in its music as frivolous, as its maker's late works.

At the Royal Amphitheatre, Holborn, continual additions are being made to the entertainments in the circus. A new performer, M. Casti, is remarkable for his strength and daring. Closing his teeth upon the trapeze-rope, he sustains his weight in full swing, with his head downward, and suspended by his feet. He then swings three men with him, dependent on the strength of his wrists.

The entertainments at the Agricultural Hall, Islington, which is now crowded every evening, and sometimes twice a day, are similar. Ethardo, "the spiral ascensionist," performs his perilous trick of rolling up a high staircase a large globe with his feet, and this with apparent facility and security. The patience exhibited during this performance reads a moral lesson, and might teach us more persistency and endurance in the still more important affairs of our daily life, however difficult we may sometimes find them. The Bedouin Arabs show wonderful agility in their various summersaults and athletic combinations. The three Brothers Leonard are daring acrobats; two support a horizontal bar, round which the third revolves, while the horses gallop along the arena at full speed. Other tricks, indicating the possession of courage, skill, strength and grace, deserve mention; but their number precludes description. The whole concludes with a gorgeous spectacle, representative of the story of St. George and the Dragon, with a grand procession, produced at great cost, and requiring the aid of hundreds of performers. This, notwithstanding the elaborate get-up which distinguishes it as a whole, might be much improved in its dramatic portion; but it is not to be expected that the proprietor should be learned in the various interpretations of which this famous myth is susceptible. The story, as he tells it, is meagre in its elements, and almost without meaning in its outcome. It is used exclusively for the promotion of "inexplicable dumb show and noise"; and any attempt to bring out its significance is avoided. Much is lost by the ignorance or inadvertence implied in this fact.

Miss Edith Heraud is announced to read Milton's 'Samson Agonistes' on Tuesday, the 4th of February, at Myddelton Hall, when the Rev. Mr. Allon will preside.

MISCELLANEA

An Abyssinian Letter.—The following epistle, written by the Aboonah (Metropolitan) of Abyssinia to Mr. Lieder, of the Church of England Missionary School at Cairo, will amuse our readers as an oriental literary curiosity:—"Our beloved, the Spiritual, the Dearest, the most Honoured, the all Holy, the most blessed Mr. Lieder, may he continue long! Amen! After presenting much spiritual salutation, together with inquiry after the noble and excellent Dignity of him, if you inquire after our Poonness we are, thanks be to God! by the blessing of devout prayer, in all health and strength, with the continuance of which may you be doubly encompassed. In the most blessed

of happy seasons your honourable writing reached us, which proceeded from the spiritual council of your mind. May it continue to cheer the breast of breasts, and may its lines glory above other lines, and may it tinge the palm of the heart with the beautiful tincture of gladness and joy, and may his Excellency conquer the eyes of the suns and moons! He kissed it with Christian kisses, and smelled from it the odours of its fragrant perfumes, and refreshed with it the flaming fires of his anxiety, and he begged God to make him enjoy the continuance of him who favoured him with it, like as bodies enjoy the life of souls, and as bodies enjoy the connexion of necks and heads with them, and as paper and leaves enjoy the honour of his fingers falling on them. We wish to mention now the benevolent observations made with regard to Mr. Isenberg, that he spoke with your Dignity of what he had said of us to the Abyssinians, and you answered him with what is true and just, at which we much rejoiced, because we thought that your Dignity would blame us on account of it and say, 'How is it that he relinquished the greatness of our love?' But your love testifies for us in it, had not this (the letter) spoken. I would have spent all my endeavour in honouring him, and in making him sit in his house in rest and comfort; but by reason of these things Daggazmatch Oubea was much mortified, and said, 'How is it that I have spent seven thousand dollars, and this Englishman makes vain all my labour?' But we informed him according to our knowledge, and the matter became well. I beg you to let your mind not be disturbed on account of us in anything whatever. As to Jacob the Roman Catholic, I, your beloved, will soon let him feel my power; for on his account I contended much with our beloved Oubea, who informed us of his true intentions, and said unto us thus—'Wait a little until he finishes all his money, and has spent it on us and on the poor, and at last, when he neither can get the building of a church nor anything else, he departs naked.' These are his words, which are not to be doubted. But I proclaimed excommunication in the market of Adowa that every one that enters into his house (namely, Jacob's), and hears his doctrine, shall be expelled from the church, and when he dies shall not be buried in the church. At this many of them who used to enter forbore. As to our love with you, it is well known that our beloved Capt. Haines, when he was in Shoa, we did for him all that we could, and sent particular men to fetch him, but Sahlasalasi (the King of Shoa) bound them, and we excommunicated him, and were angry at him, so that until now we are not reconciled. In the time of its date (of this letter) we have sent our beloved Mr. Bethlehem to the city of Aden with some presents to our lover, Capt. Haines; that is, we sent him two mules and a gold and silver shield, and many other things from Gondar: this we did to prove that our love to this Roman Catholic sect is only by name, and not actually; for this Jacob told Daggazmatch Oubea of our love to your Dignity, and used in his conversation the words of Mr. Isenberg as a testimony. But Oubea said to him thus: 'If you are an enemy to the Metropolitan, and always speak at him, enter not our places, lest you draw on us the indignation of the Metropolitan; and he feared, and never mentioned our name any more, and we, to make him know us well, sent the presents to Aden, in order to see what effect this will produce with his (the French) consul, who is in Massowa. But I am much astonished your Dignity have no Consul in Massowa; for if you had a consul in Massowa, your Dignity would be revered in Abyssinia. We have therefore sent to Capt. Haines on account of a consul, and I hope for your assistance in it. Pray send us a large telescope. We finish with an increase of perfect salutations from us to all the teachers and all the pupils. May you remain secure by the protection of the Lord of the World! Amen."

"(Date), 4th Bacona, 1560."

TO CORRESPONDENTS.—H. C.—J. H.—R. C.—A. H.—P.—J. K.—H. J. H.—F. F.—A. Dorset Man.—G. P.—J. M.—J. W.—F. B.—R. E.—G. C.—D. M.—received.

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